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The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 15.—WHOLE NUMBER 1055.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, JUNE 7, 1851 AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for June.

8. WHITSUNDAY—Proper Psalms.
9. Monday in Whitsun-week.
10. Tuesday in Whitsun-week.
11. St. Barnabas. Ember Day.
13. } Ember Days
14. }
15. TRINITY Sunday.
22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

Poetry.

A Prayer to the Holy Spirit.

BY WILLIAM PRESCOTT SPARKS.

Fountain of life, most pure, most bright!
Sun of the soul, the spirit's light;
Great source of joy, and end of rest,
For ever blessing, ever blest!

As the young day-spring's glorious birth,
Calls into life rejoicing earth,
And with new beauty, love and power,
Robes field and stream, and tree and flower;

As the high noon's unbroken blaze,
Deep-searching with resistless rays,
From frost-bound cares and darksome springs
Wakes rainbow hues and radiant things;

As cooling dews, like gentle sleep
On hearts that bleed and eyes that weep
In the sweet hour of evening's calm,
On feverish earth shed heavenly balm—

Shine on our souls, in mercy shine,
Thou living beam, thou fire divine!
Bid sin's distracting turmoil cease,
Thou Comforter, thou God of peace!

Lamp of the Church, the polar star
That o'er the dark world gleams afar,
Gilding the truth's immortal page
Held by her hand from age to age;

In days of old how wondrously
Men drew from thee the rich supply
Of grace and strength, that led them on
Through flood and flame to victory won.

Travelling on time's dark borders, we
Our light derive alone from thee;
The same as in the days gone by
Thou art, unseen, yet ever nigh.

The suffering Church is still Thy care
Thou art her guide, her hope, her prayer.
Arm of the Lord! put forth Thy might
To shield her in the heathen's sight.

A sevenfold strength she needs to stand,
Obedient to the Lord's command,
The truth's firm champion, undismayed,
Against a world in arms arrayed.

Her lot is cast in evil days
Of blasphemy and crooked ways;
Where open force meets latent guile,
The scorner's threat, the traitor's smile.

A waveless faith, a judgment clear
A tempered zeal, a holy fear,
She asks: O God of grace! do thou
Grant to her prayer thy fulness now.

Armed with Thy quick and two-edged sword,
The undefiled, heart-piercing word,
Along the paths her fathers trod,
Lead her to glory and to God.

That path, where flowers of beauty spring
From blood of martyr's suffering,
Opened by Him who died to save,
And rose victorious from the grave.

Spirit of life! we pray, we pray,
As on thine old, thy glorious day,
When Thou wert found the saints among,
With rushing wind and fiery tongue.

Descend, Almighty, from above
On beams of light, on wings of love;
Abide, the Church's hallowed rest—
Her weal Thy care, her ark Thy rest;

Till o'er the earth, from pole to pole,
The truth's full ocean broadly roll,
And every soul a temple be,
Meet, holy Lord, for heaven and Thee!

—*Ch. of Eng. Mag.*

Selected Matter.

Diocese of Exeter—Speech of the Bishop.

The Visitation Dinner took place in the afternoon, at the Royal Clarence Hotel, and was attended by about sixty of the Clergy, the Lord Bishop presiding, supported by the Rev. Chancellor Martin, and the Ven. Archdeacon Bartholomew, and the Rev. Sub-Dean Stephens acting as Vice-President.

After the usual loyal tosts, commencing with "Church and Queen," had been give from the chair.

The Ven. Archdeacon Bartholomew rose and said,—My Lord Bishop and Rev. Brethren—I feel my utter inability to deal as I could wish with the name I am about to propose. It is utterly impossible, in the presence of our Bishop, to speak of him as I could wish to speak; it is utterly impossible that I should attempt to enter into anything like a detail of what we feel to be his due from us, the degree in which we are bound to consider him as one of the firmest defenders of the truth and faith which this Church of England has ever had. (Applause). We live in most excited times, in times when it is impossible that any one who does his duty in supporting and sustaining the truth should not be subjected to much obloquy. But this is not the place where anything of that kind can find an entrance, and even as we all feel in the strongest way possible our duty in our own persons to love the truth, we must feel deeply to find it assailed, and turn with the greatest possible regard toward him who has stood forward most unflinchingly in defence of that which we all hold dear to us even as our lives. There are many points on which I dare not trust myself; I cannot venture on many things of which I might wish to speak, but there are some things which come down from that excited tone with which it is impossible not to fear to be hurried away, and which lead us to feel how much we owe to him even in a quiet way. For instance, what has passed to-day has been what we all must feel has cast over the meeting of the day what we wanted before, and what we rejoice to feel has now been supplied. (Applause.) In regard to that which the Bishop proposes to do when this Visitation is over, of calling a Synod in this city, I can only say if it be for the assertion of the truth, for the maintenance of that which we believe to have been assailed, and which we are bound to maintain, I shall rejoce when it is to be held; but I say if it would lead to anything beyond that—anything like a rushing into controversy—into such a course as would embroil us with the State, I should be sorry to see that it was undertaken. We have the Bishop's word, so far as I can see, that nothing of that kind is contemplated. The Ven. Archdeacon, in conclusion, expressed his hope that, when they were to meet, they should meet in the spirit of charity and peace, and shew that their object was peace. The Bishop's health was drunk with the greatest warmth of feeling by the assembly.

The Lord Bishop—Mr. Archdeacon and my Reverend friends, I thak you heartily for the way in which you have been kind enough to receive the Archdeacon's proposal. I thank him for very much of what he has said. I thank him for the kindness that induced him to say more than I can imagine I deserve, but on that I will say nothing more than that I deeply feel his goodness. I especially thank him for the views he has expressed relative to the meeting to which I venture to call you after the Visitation is over. I agree from my heart in the sentiments he has expressed that that meeting would be indeed deplorable—I should certainly deplore it,—if it were to be a signal for contention with any, but especially with the Crown. We are all loyal and dutiful subjects of Her Majesty. We recognise our gracious Queen as the chief governor of all estates, ecclesiastical as well as temporal, as being over all persons in all cases. The legitimate extent of that supremacy, which the laws both of Church and State give her, we will all, my reverend friends, maintain to the utmost. We are pledged to it by our subscription to the Articles, by our convictions, by our feelings of affection to Her Majesty, as dutiful and loyal subjects.

I look forward to that meeting, in many respects, with great satisfaction. It is an experiment, it is true. It is an experiment on the part of the Bishop whether he shall or shall not find faithful Councillors in his Clergy. It is on his Clergy the Bishop calls as his councillors. He need not—he presumes not—he dares not—prescribe any course to them He asks their concurrence if their hearts and if their judgments go with him, not else. I earnestly intreat you, my reverend friends, to believe me sincerely when I say I trust no one will come there from compliment, or from any feeling that his Bishop would feel hurt or offended in the absence of any man. I appeal to you for counsel on a great question. I appeal to you for counsel on the greatest question that has ever been brought before the Church of England, at least since the adjustment of our Articles and our Book of Common Prayer, if if not the greatest question that has ever been brought before the Church of England. It is now brought before one portion of that Church; but let me remind you why it is so. Because we know, from circumstances into which I will not enter—circumstances which will not extort from me anything like a word of censure on any who may think fit to preclude us from that which has always been considered the essential right of the Church—to meet at fit seasons and on occasions that demand a meeting, for the settlement of the doctrines of the Church. We cannot meet as a whole Church—we can meet as a Diocese. Let me remind you that every Diocese is a complete Church. I need not tell you that the Bishop with his Clergy and the people are a complete Church; perhaps in some respects more to be recognised as such than a National Church. Because we all know that a Diocesan Church is the appointment of God Himself. A National Church we believe to be in full accordance with the gracious will of God, carrying out, under His directions, His great views; but still it is not appointed to us in Scripture. We find that it has been the growth of the dictates of Christian wisdom, and has grown up under Christian experience. We rejoice that it is so. We rejoice that we are not only in communion with our neighboring Dioceses in the common Communion of Saints, but that we are bound together in one body as a National Church. Still I look upon that as a human institution—upon our own Diocesan Church as a divine institution.

We are not excused from any portion of the duties which devolve upon us as members of a particular Church, because the National Church of which we are members does not think fit to act as we may think the occasion demands. If an Article of the Creed have been impugned, doubtless it is the duty of the National Church to declare itself plainly on that question. If the National Church does not do so, it becomes distinctly and imperatively the duty of every particular Church to do it, else they cannot exclude themselves from incurring a portion, a large portion it may be, of the guilt, before a higher tribunal than man's, of deserting Divine Truth. I believe, and it is probable that all around me believe, that one great Article of the Creed has been, if not directly, if not in terms, yet *virtually* impugned within the last fifteen months. I will not allude to it again. It is unnecessary, and you will, I am sure, forgive me if I add, that it would be particularly unpleasant to me to do so. I feel that one great Article of the Creed, "One Baptism for the Remission of Sins," has been at least ignored as such, by the highest tribunal to decide on points of faith that the State in this country knows. We all know it was an accident that that tribunal was so appointed. Lord Brougham, who himself brought in that measure, himself admitted that it was an oversight and deplored that it was so. When the Bishop of London brought in his Bill on the subject last year, Lord Brougham got up and said he for one rejoiced at the introduction of such a Bill, and he was satisfied no persons in the country would feel more satisfaction than the members of that tribunal must feel at being excused from pronouncing on matters, on which they could not be supposed to be competent judges. He felt it was of the greatest importance that they should not be placed in the position of feeling themselves unequal to the disposal of the cases which came before them as judges. He felt it was impossible for them, from the very eminence and closeness of their studies in other branches of the law, to act as judges in matters with which they had no acqaintance.

But that has actually occured. I believe it is our duty—I talk not of the duty of other Dioceses—we are now considering only what is our own, and I say from my heart, I believe the duty of this Diocese—of this Church—for such we are, the Bishop, the Clergy, and the people, but especially the duty of the Bishop and the Clergy as the teaching part of it, to be—and we are bound to declare whether we assent or not to the denial, the virtual denial, of that great Article of our Creed. It is for that purpose primarily, and mainly, that I invite you to meet me at the end of this Visitation. Now let me say here with that declaration my application to you will cease. I shall not press other matters. Other matters have been suggested, but I do not mean to propose any points excepting that which I have now stated,—for I think it is due to that one great particular that IT should *alone* occupy the attention of the first day of meeting. Let us devote the first day to that great question. Other matters which I invite you to propose for consideration, will be, I hope,—and I trust you will not consider me dictating when I say—not of a controversial nature—I hope they will rather be of a practical kind. I hope we shall have the great advantage of meeting in Council to communicate with each other on our common duties, on the great interests especially entrusted to our fidelity—the spiritual interests of this great Diocese. In what way those spiritual interests may best be protected will form the suject of our careful deliberations. I may throw out for your consideration one great matter,—that is, the conviction we must all feel that there is not a sufficient frequency of the Holy Communion. Now, that I mention as a point which it would well become us in meeting together as a Diocese to consider earnestly, and with a fervent trust in God's goodness that He will guide us in our deliberations to something that may be practically effective on that point. I mention it, however, not to dictate but to illustrate the sort of things which I hope we shall consider. I trust no one of my Clergy will be unwilling to place in our hands any question which he may think ought to be made a part of our deliberations. To expect that all will be adopted would be absurd. Our time must necessarily be short. I have suggested two or three days at most as the duration of our meeting. We should not wish to be kept long from our separate homes, nor would we wish to appear desirous of too long a sitting in the eyes of the world. Our object is first to do our duty as Clergy on that great point of the Articles of faith, and then to consider with ourselves what other points there are in which we can assist each other.

There is one point more in relation to that meeting. I should rejoice if we were to be assisted, if there could be some mode suggested by which we could have the assistance—the presence at least of the laity. Doubtless we are not at liberty to transfer to the laity the responsibility which belongs specially to us who have received the commission to preach the Word and teach the Gospel truth. But the laity would support us. The suggestions of the laity might be most useful, their concurrence on all occasions is what we earnestly desire; but then the question of their admission is beset with difficulties. Is it suggested that the admission should be made the subject of election? How is this possible, even among professing members of the Church? Then should we invite individuals? The admission of individuals might be open to insinuation on the part of enemies that it was a packed meeting; that we had packed an assembly which we called the meeting of a Diocese. You will, I am sure, see that the difficulties are very great. Yet, great as they are, I should rejoice if any suggestion can be made by which, when we meet, we may have the benefit of the laity and the expression of their opinion, if it should seem fit; but certainly I should say not the suffrages of the laity on any point of doctrine.

I know not that anything remains for me to say on that great meeting. Let me only, in conclusion, express an ardent hope that we shall look to it as an occasion of union and counsel, and that we shall all come with minds prepared to give weight to those important matters which may be brought forward. I have, in that Pastoral Letter, of which I hope every one of you has received a copy, told you what struck me as the fittest mode of calling this Council together. I was anxious not to prescribe who the individuals should be who should compose it. But it is impossible that all should meet, and therefore I determined the selection should be absolutely made by the Clergy. I also thought that it was highly necessary that those members of our body who would not be delegated to attend, should yet have full power of sending us their judgments. Therefore it was that I considered it necessary that the questions to be discussed should be sent in time for them to have an opportunity of discussing them full a month before the time of meeting.

His Lordship, in conclusion, invoked the Divine Blessing upon those whom he addressed, and upon the proposed Synod in the most solemn and impressive manner. Before resuming his seat, his Lordship added that he had omitted one point in his Address, what he intended to have made most prominent, which was that within the last few days he had met with an instance of a Diocesan Synod in the 17th century, in the Church in Ireland, in the Diocese of Kilmore, under Bishop Bedell, at which Synod a number of Canons were passed, which were new on record. I (said the Bishop of Exeter) in the outset disclaim all such purpose, but although I have no donbt that any Canons which we might pass for our self-government would be such as we should be perfectly willing to observe, yet we cannot disguise from ourselves that the very notion of passing Canons, whether or no they would be included in the provisions of the Act of the Submission of the Clergy, is yet a thing which we should all shudder to do. We would not on any account fly in the face of the Government even in appearance. His Lordship added that in the case of Bishop Bedell, although the attention of the State was called to the Canons passed by him, the question as to their legality or illegality was considered so doubtful, that he was not interfered with.

His Lordship proposed "the Dean and Chapter of Exeter," and shortly afterwards retired.—*Woolmer's Gazette.*

Communications.

For the Churchman.

'Ο "Ανϑρωπος τῆς 'Αμαρτίας.

2 Thess. ii.

Grotius thinks that this personage, who has perplexed commentators, was Caius Cæsar. Dr. Hammond considers him Simon Magus. Some suppose the "falling away," verse third, to be the Jewish defection from the Roman sway, and apply the consumption and destruction threatened, ver. 8., to the overthrow of the Jewish capital and polity. Protestants will have the "son of perdition"—a title applied also to Iscariot—to be the Papacy. At this the Romish Calmet is learnedly indignant; and Popedom applies the prophecy to Protestantism.

There are some reasons why an interpretation against Ecclesiastical Rome is not just. This Man of Sin "exalts himself above all that is called God": and no Pope ever surpassed Lucifer quite so far, although styling himself vicegerent and vicar of God. Nor can charity suppose that his adherents all "have pleasure in unrighteousness," and will "all be damned," ver. 12. The luminaries of that Church who have ceaselessly enlightened the darkness of ages, like Bernard and Vincent and Xavier, forbid the conception. Besides, many centuries elapsed before she introduced gross corruptions, and reached the climax of her arrogance. Nor do the circumstances of Jewry, or the events of an individual emperor's life, appear sufficiently important in their influence on Christianity, to merit these apprehensions of the apostle, or justify the designation of "mystery of iniquity," ver. 7.

With deference to the opinions of such learned divines, we sustain the following interpretation: The Man of Sin is *prevalent Heathenism, under the dominion of imperial Rome—her sceptre held by the Cæsars.*

Among preliminary reasons which predispose our judgment in favor of this view, are these: Under the image of a *Man*, Daniel figures a vast, dominant empire, continued through successive dynasties, Assyrian, Persian, Greek, Roman: this was the image of gold, silver, brass, iron and clay. And, next, *Sin* stands often in holy scripture for idols or idolatry, and *sinners* for heathens. Thus, in Amos, "They who swear by the SIN of Samaria," means, they who swear by Baal, worshipped in Samaria. In the gospels, "publicans and SINNERS" are tax-gatherers and heathens. And this same holy writer to the Thessalonians, says to the Galatians: We are Jews by nature, and not SINNERS of the Gentiles.

The duration of this Pagan dominion, was left undefined. The apostle wrote to counteract the Thessalonian apprehensions of a new, immediate advent of Christ, founded on the text of his former epistle, in an allusion to the resurrection: "Then WE which are ALIVE [at the coming of the Lord] shall not prevent (precede) them which are asleep." They thought the final advent near at hand.

The Apostle referred to the existing dynasty, it is evident, because of the caution of his expressions—the source of our difficulties in comprehending him. He only touches obscurely a subject on which he appears to have conversed with them orally before: "Remember ye not that, when I was with you, I told you these things"? He wakes their recollections by a mere innuendo, lest, should his MS. fall, through accident or treachery, into the hands of the government, it might arouse their fury, and draw disasters on the heads of Christians.

"Ye know what withholds that" the Man of Sin "might be revealed," ver. 6., in the plentitude of his persecutions. "Only he who now lets (hinders) will hinder "until he be taken away," ver. 7., i. e. some clement ruler, whether a popularity-seeking Herod, or a mild general, or an individual emperor, still favorably disposed.

The dominant Paganism did "oppose itself and exalt itself above all called God," ver. 4. It spurned the gospel, and created the deities of the world for worship, like a god-maker. Each fount and grove and hill and stream possessed its appointed deity. Pausanias describes the excess of superstition. The streets and corners of Athens had their hundreds of idols and altars. The imperial sovereignty, without a metaphor, "sat in the temple of God, shewing himself that he is God." For divine honors were paid to the names of Numa and later rulers and emperors. Heroes were apotheosised and adored as demi-gods. If memory serve, it was Julius who caused divine honors to be paid his name during his life, and Nero, who commanded his great image to be worshipped. And Sebastos or Augustus was a title of the Cæsars.

The pretensions and rule of Paganism, too, were "with all power and signs and lying wonders," ver. 9. The "power" was manifestly in its hands. Its "signs and lying wonders" abounded. Think of the *haruspices* and the inspection of the entrails of sacrifices, to determine the temper of the gods. Think of the Pythia on her tripod, over the fissure of the subterranean cave in Delphos, whence exhaled sulphureous, inspiring gas. First bathing herself in Castalis, at the foot of Parnassus, she sat on the stool through whose aperture ascended the vapor, and her eyes kindled with fragrant brilliancy, her hair stood erect, a shivering convulsed her frame, and she spake oracles in frenzy, sometimes affrighting even the priests from their duty. Or those who sought responses, on leaving the temple, would consider the first words they heard the divine answer, or watch the motions of fish in an adjacent pool, or hear the voice from a tree's trunk or branches. Such as these were "signs" and omens. "Lying wonders" were in their oracles. There were twenty-two in the little province of Bœotia, and as many in Peloponnesus. Dodona, Delphos, and that of Jupiter Ammon were the most famous. They were consulted on occasion of any important enterprise. Crœsus was deceived by them when told that, crossing the Halys, he should go to the destruction of a mighty empire. The empire was his own. Pyrrhus, grandson of Æacus, was cheated by their ambiguous duplicity: "*Aio te, Æacida, Romanos vincere posse.*"

Paganism was "the mystery of iniquity," ver. 7. St. Paul had said of the gentiles, it was "a shame even to speak of those things which are done of them in secret." He exhorts converts from gentilism often against "chambering and wantonness," and says: "Let the time past suffice to have wrought" divers debaucheries. There were orgies of Bacchus, mysteries of Ceres at Eleusis, countless prostitutes in the temple of Venus, and human sacrifices. Vice was imbibed from their very devotions to deities stained by profligacy and malice in the stories of their mythology.

Although "withheld" and "let," the "mystery of iniquity doth already work," in opposition to God and the gospel. Lystra and Derbe and Jewry were not stirred alone to wrath. "Great is Diana of Ephesus"! was the shout that rent the air from lips thirsting for the blood, and demanding the downfall, of the apostles. Deeper nefarious workings of "the mystery" shall "be revealed in its time," when, in the plentitude of persecution, streams of disciples' blood shall soak the soil with red martyrdom for truth and Christ.

"There "shall come a falling away," ver. 3., before the expected advent. Fires of persecution shall scorch the stalk of feeble faith and unstable devotion, as a hot sun withers the rootless plant upon a rock thinly covered with earth. Think of the cruelty of the imperial edicts. Think of Nero's massacres of Christians, and the apostasies, and defalcations of their ranks, in prospect of tortures, crucifixion, or the lions in the arena.

Hardened by the perseverance and fortitude and success of the Christians, as Pharaoh was hardened even in view of the miracles of Moses, "strong delusion," ver. 11., rested on the heathen. They "believed a lie," in their entire mythology, and were "damned" of God for disbelieving "the truth," and having "pleasure in unrighteousness."

But that "wicked, revealed" is a "son of perdition." Paganism is doomed—the offspring and heir of destruction; ver. 8. "whom the Lord shall consume with the spirit of his mouth," the breath of his word, the exhibitions and conquering demonstrations of a spiritual religion sustained by the evidence of miracles and prophecies. "And shall destroy with the brightness of his coming." This advent has not, of necessity, any reference to the last judgment. Jesus comes in the angels of his gospel, he comes in the progress of that "Church which is his body and the fullness of Him who filleth all in all." He came in brightness to the emperor Constantine, when He displayed the splendid cross to his vision in the sky, with the motto: *In hoc signo vince!* and won him to the gospel, and gave rest to Christendom.

Such an interpretation of this *questio vexata* is farther corroborated by the contrast immediately designed by the apostolic pen between the perdition of Paganism and the consolations of Christianity. For it "thanks God always" who had "chosen them to salvation"—"by our gospel"—and the "attainment of the glory of Jesus," verses 13 and 14, and exults in the "everlasting consolation and good hope" springing from celestial favor and the certainty of a resurrection to immortal being and unceasing joys. So that through the horrors of their prospects they behold a light, and midst their direst agonies might chant a *Benedicite.*

New York, May, 1851. AIAL.

For the Churchman.

Wilberforce on the Incarnation.

MR. EDITOR:

The "Evangelical Knowledge Society" has put forth a pamphlet containing "strictures on Archdeacon Wilberforce's doctrine of the Incarnation." It is evident that this somewhat obscure book, (and that it is obscure, is very generally allowed—the "Christian Remembrancer" having been the first to proclaim what every one must feel on reading a few pages,) is both respected and feared. An insignificant work could not have been the subject of so many able reviews. If it were a book of "truisms" and "mere gratuitous or improved assertions," it would have been consigned to perpetual rest before this. But so far from this being the case, its enemies are waking up, and think it not unworthy of their strenuous opposition. A society for the promotion of "Evangelical Knowledge" has felt the necessity of calling in the aid of a Presbyter as "learned, acute and sarcastic" as Dr. South, to deter students of divinity from looking into it. And the Clergy have been favored with copies of it, (prepaid) to warn them of its pernicious tendencies. These numerous reviews have certainly one good effect, which is, to remove the obscurity of the work, and bring into much clearer light the great doctrine of which it treats. I certainly feel myself much indebted to them for the aid which they have afforded in enabling me to read this book understandingly.

When the author states in his "advertisement" that his "object is to guard against a species of theology as tending to certain Romish errors," contained in this book, he can only mean some of his arguments, or his mode of teaching some branches of the doctrine. He surely cannot mean that the doctrine of the Incarnation tends to Rome. There is a great want of clearness in this respect in the letter. The remarks tend to no one definite point,—they go to prove nothing. They are only some "acute and sarcastic" strictures, not on the doctrine, as he erroneously states on his title page, but on the book. He would have given a more correct idea of his letter, if he had labelled it, The sarcastic musings of a nervous Presbyter on that obscure book of Wilberforce's. The object does not appear to be to argue down the Archdeacon, but to deter persons from reading it. For it seems to be felt by this Presbyter, that if it is read, the reader is in danger of being "carried away with the serious representations of the author, entering into his views and receiving at once his system," notwithstanding its "vague and misty" language, truisms and *non-sequiturs.*

The writer of this letter knows well enough that the "high eulogies" are not on the style, but on his ramification of the doctrine. It has been eulogised because it supplies a place which was not filled. It treats of a doctrine which is the foundation of Christian theology. The consciousness that this doctrine has not had the place which belongs to it, has caused persons to hail with joy a book which has laid open the doctrine, though but obscurely. And it shows how mighty the truth is, that notwithstanding the clouds, it is seized on and embraced. No doubt if Archdeacon Wilberforce's principles and perceptions of truth belonged to our acute and sarcastic friend, he would have written a more luminous work. But such not being the case, we are thankful that we have the doctrine set forth in so many of its bearing, even in the often misty language of Mr. Wilberforce.

After avowing that his reasons for writing the letter were to guard against a species of theology as tending to certain Romish errors, it is surprising that he endeavors to fasten only one such upon Mr. Wilberfore; and that is, that the church of the first five centuries developed the doctrine of the Incarnation from "the particles of religious truth which lie scattered here and there throughout the *ancient volume* in imperfection and confusion." This is the merest caricature of the pages which he has quoted. Mr. Wilberforce teaches no such things as the author of the letter wishes to be imagined. The doctrine of development conveys an idea since Mr. Wilberfore wrote on it, which it did not before—as any one may see in Dr. Moberly's "Sayings of the great Forty Days." Archdeacon Wilberforce used this doctrine, not in its perverted sense, but in that true sense, which, the facts mentioned by him, sustain. He has laid open this subject with more clearness than he has most things in his book; and what he has said is evidently nothing more than Hooker said before him. And he notices one fact as sufficient proof of it, that the word Trinity was first introduced into the Service of the Church near the end of the second century. By this remark his readers may see that the doctrine of the Incarnation was better perceived in its relations to other doctrines in the third and fifth centuries than it was in the second. And will this acute Presbyter really deny *this?* Will he deny that the Church, after the Council of Nice, perceived, as she had not perceived before, "the harmonious and connected order" of the doctrines relating to the Persons of the Godhead? Will he maintain that the Anti-Nicene writers would have used the sometimes unguarded language, which they did, in reference to our Lord's nature, had they perceived as clearly as the Post-Nicene the bearing and connexion of the doctrines concerning that nature? Hooker has shown that they looked so intently at one side of a doctrine, in its bearing on a certain error, that they left another side of that doctrine exposed, which gave rise to a different error. It was left for their successors to guard this. Thus, at the end of the fifth century, when the doctrine concerning our Lord's nature had been attacked on every side, the Church had defended and guarded it on every side. Her teachers, after this period, would use language which they would not have used in the second century. And the reason would be that they would perceive the truth in that "harmonious and connected order" which they did not perceive in it before. This sarcastic Presbyter is not so ignorant of history as not to know that the doctrines to which he subscribes in the first article of the XXXIX, were brought into the "harmonious and connected order" in which he receives them only after long years of laborious controversy. If it were not for this controversy—these decisions of the Church in council—if it were not for this language and these explanations which have been furnished him, he might now be flying off on a tangent very different from that on which he is at present. Archdeacon Wilberforce only states the undeniable facts of history when he says that, through five centuries, the Church was moulding these doctrines into "harmonious and connected order."

The writer of this letter seems to have said these things in order to express his disapprobation of Tradition as part of the Rule of Faith. It would have been well, if he had accurately defined what he meant by the Rule of Faith. What he has written is certainly very unmeaning and harmless until he has defined it. As far as the doctrine of this book is concerned, the following statement will be sufficient. "The creed is the annunciation; the teaching of the Fathers, the exposition, and the witness of the Holy Scriptures the proof of the doctrine."

But the mention of the Fathers, as teachers or expositors, seems to have a very peculiar effect on this writer's nerves. To think that they should know anything of exposition or exegesis, is a terrible conceit. Nevertheless some students of Divinity may have rather more respect for their opinions on the meaning of Scripture, than for those of Koppe, Hengstenberg, &c. It may prove one to be a very "good simpleton" to defer to the Fathers, but one will really not feel much ashamed for following the opinions of Ireneus, Cyprian and Basil, reiterated by Bishop Bull, rather than those of Germans of the most orthodox school. Although he does not suppose, as this "acute and sarcastic" presbyter would appear to imply, that the Fathers got together in solemn conclave and settled the meaning of every text in the Bible, yet he does think they knew something of the mind of the spirit. They knew even something of criticism. One at least, would think so from reading St. Chrysostom's Homilies.

When the presbyter speaks of the difficulties of finding the Church, or where she has spoken, he is combatting opinions which exist only in his own mind. No one who understands the subject, even by approximation, as the mathematicians say, would give the "flimsy answer" in the way which he has quoted it. If "*our* Church" has never recorded a decision which is opposed to any decision of the Catholic Church, to all practical purposes, the decisions of "our Church" are sufficient. But there is not much difficulty in finding what the Church is, and what it has decided, and where its decisions are. His young friend, the "Student of Divinity," need not think that her decisions are hidden in a host of Greek folios which he cannot read. When the Church has spoken, it has been in a voice so loud that it was heard every where, and understood by the most ignorant. The Church has decided so explicitly what the Catholic Faith is, that no Sunday School child is at a loss to know what it is, and where it may be found—knows it just as well as he knows the books of Holy Scripture, although he may not know one Greek letter from another, or may not yet have got as far as the "single rule of three." Or if the person should be so far advanced as to "require the proof," he will find no difficulty in discovering what and where the Church was at the time of the Council of Nice, and he will not possibly misunderstand her as believing that the Son was of one Substance with the Father. He will find the testimony much more luminous respecting some doctrines, than he will on some other points on which this Presbyter receives it. Will he tell us why he receives the Epistle to the Hebrews? Will he answer as we read on the 35th page of his letter—"I would say the testimony of the Catholic Church, but this would be neither more nor less than to mock you. I would send you to the holy councils, but, alas, you cannot read their decisions, and if you could, you could not reconcile their diversities"—or will he rather say that he has seldom found "impertinent curiosity requiring the proof" of this being a part of the New Testament.

When we find a writer so captious because others defer to a wise and reverent antiquity, we shall not be surprised that he carps at some of the doctrines of Archdeacon Wilberforce. We shall find an explanation in it also why the book is particularly obscure *to him.* It is a true saying that there are none so blind as those who will not see.

There is one circumstance very deserving of note, that in a letter of 63 pages, nearly 40 are taken up in combatting the opinion expressed about "man's state before the fall"—the parallel between the first and second Adam—and the authority of the church in the interpretation of Scripture. One looks in vain for that species of theology which tends to Rome.

As for the first of these that Adam's state before the fall consisted in having a "superadded divine gift," the writer of the letter refers to Newman's lectures on justification as teaching the same. Why is it, that in a letter in Archdeacon Wilberforce's book, he turns aside on Mr. Newman's lectures, who, he pertly remarks, has not much authority in the church now? Can it be for any other purpose than to identify the Archdeacon with Mr. Newman and thus create a prejudice against him? Is this the way that he makes out the charge of Romish tendency?—Without dwelling on so unfair an act, he is guilty of one similar to that for which the Bishop of Exeter has censured the Archbishop of Canterbury, the showing up Bishop Beveridge for the Oxford Tracts. This sarcastic Presbyter has not told the "student in Divinity," *what he well knew,* that it was Bishop Bull that Mr. Newman was following. He could not have been unaware of it, for it stands too prominently on the pages of Mr. Newman's lectures, from which he quoted, to be overlooked. I believe we all know that Bishop Bull is above the suspicion of *romanizing.* If the Presbyter had therefore looked on the next page, he would have found what was meant by the "early church." It was the teaching of the Catholic Fathers. And if he had then looked into Bishop Bull, he would have found quite authority enough to have suppressed his "interrogative echo," or "ordination echo"—he might possibly have avoided making himself "palpably ridiculous." And if he had read the quotations from Bishop Bull, he would have found that this gift was not added "subsequently." It was a gift added to his human nature at the time of his creation: so that the Archdeacon is after all in harmony with Solomon. Thus a little candid attention to his author would have saved him another sarcastic exclamation

As to the parallel between the first and second Adam, it may be a fortunate circumstance for it, that it does not depend upon the criticism of Mr. Newman. Possibly a German writer may have more weight with our sarcastic Presbyter than any other The following is from a German Protestant, who is in no imminent danger of Romanism. St Paul "draws a parallel between Christ and the first man, and styles him the second Adam. Christ bears the same relation to regenerate humanity or the church that is done by Adam to humanity in its natural, fallen, and as such, dying character. They have both a typical significance; each standing as a head to the whole race. Sin and death came into the world by Adam, righteousness and life by Jesus Christ. The first man is of the earth, earthy, &c., &c." We partake thus of the spiritual and corporeal nature of Adam, truly and properly, although his individual being, as a particular body and particular soul, passes not over into our persons. We are of his race, we have part in the general qualities of his being, as well as in his sinfulness and mortality. His individual person has been withdrawn from the world; but his generic existence is still present really and substantially, though not under a specific and real form, perpetuates itself from generation to generation, and forms, so to speak, the root of the natural tree of humanity, from which the vital sap flows continually into all its particular branches. Only on the ground of such an organic conception of the relation of Adam to his posterity, can the church doctrine of original sin and its imputation have any rational sense. And so also it is only on the supposition of the indwelling of the incarnate Word in the church, a like intimate, or rather far more intimate mystical union of Christ with believers, that the cardinal doctrines of the Atonement, the imputation of Christ's merits, and Justification through faith, can be successfully maintained against Socinian and Rationalistic objections.

The son of God became man, not for his own sake, but for ours; and for us he still continues man in eternity. His humanity must then avail to our advantage: only by means of it, can we be permanently united with the divine nature.—Only through our participation in its imperishable vitality, is the power of sin and death within us gradually eradicated, and a new glorified body, which shall be like his own, prepared for our use.

The writer of the letter states that he has gone into detail on this subject for two reasons. The first is "to show how very incompetent theologians of this class frequently are to explain Scripture." Does he mean to include the German "Professor of Biblical literature," from whom we have quoted above? If he is going to exclude the German critics with the Fathers and the "Puseyites," will he be so good as to inform us, who those competent theologians are, whom we are to follow. Another reason for laying this subject before the "student of Divinity," was "to guard against an opinion closely allied to this theory, namely, that in baptism we are actually replaced in the very same moral condition in which Adam was before the fall!" I will venture to say that this sarcastic Presbyter cannot produce the writer in the Anglican or American church who ever taught any such "opinion." "How palpably ridiculous"—the baptised person "*actually* replaced in the *very same* moral condition in which Adam was before the fall." We do teach that "therein," that is in "baptism," we were made members of Christ, children of God and inheritors of the kingdom of heaven. We give thanks to our heavenly Father for having called us to this *state of salvation*, and we pray to him to give us grace to *continue* in the same unto our life's end, knowing that if we do continue in that state of salvation, wherein, in baptism, we were placed, we shall pass at death to the paradise of God. But knowing also that the "infection of nature doth remain in them that are regenerate," we know that "we who are baptised, should die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections."—And yet this learned Presbyter, a master in Israel, who undertakes to teach a "student in Divinity," seems to be ignorant of the first answers of his catechism. But what makes this wholesale misrepresentation appear the worse is, that after going out of his way to take up *Mr. Newman*, he misquotes him and misrepresents him. On the very page from which he makes some extracts, he might have found the following which to say the least, would have modified his strong assertion. "This then is the robe of righteousness spoken of in the text, to be bestowed *in its fulness hereafter*, bestowed *partially at once; less* at present than what Adam had in point of completeness, far greater in its nature; *less* in that he had neither decaying body *nor infected soul*, far more precious in that it is the indwelling and manifestation in the heart of the Incarnate Word.' It seems then according to this, that baptism did not place a person exactly "in the *very same* moral condition in which Adam was before the fall." What will the presiding Bishop say to such *evangelical* knowledge as this?

On the 38th and ten following pages the writer of the Letter seems wholly to have misapprehended Archdeacon Wilberforce. We account for it from the first line of his letter. "In compliance with your request, I *have read considerable portions* of, &c., &c." In the space of these ten pages, he has produced numerous quotations—isolated quotations, from the Book, which go to show that through our Lord's human nature all the blessings of redemption flow to us. But this Presbyter having read only "portions" of the work, does not know that it teaches that all blessings come from Him; not as man only, but as the God-man. He teaches with Hooker that he "imparteth himself, even his whole entire person." This Presbyter, after numerous quotations showing "the supernatural efficacy of that manhood of Christ," seems to think that his divine nature, according to Wilberforce, has nothing to do in imparting "the principle of regeneration" For he says (page 40) "we do indeed find this language—'some peculiar influence or power of our Mediator, the God-man, is exerted through the intervention of his Deity.' It belongs to the writer so to explain his meaning, as to reconcile this with the foregoing statements." Now it is difficult to know how the writer could have culled out this one sentence. It is to be hoped that his eye fell upon it accidentally. Such is certainly a charitable conclusion. It was the Incarnation on which Archdeacon Wilberforce was writing. He was looking at the blessings which flow to us from this. But in the chapter from which the above sentence is quoted, and which seems so contradictory to our "sarcastic and acute" Presbyter, the following points are established. "First, that according to Scripture, Christ's predicted presence is His presence as Man as well as His presence as God'.' His presence as God is taken for granted; he only wanted to prove what might be denied, His presence as man. And the third point which is established is, "that to be the agent whereby Christ is thus present is the peculiar office of the Holy Ghost." For these "comment is wholly useless."

What the writer of the letter says in reference to the channel of worship, would require more space than can be here given to it. It is enough for "Mr. Wilberforce and his coadjutors" to say that that channel *now* is the presence of the God-man. (St. Mat. 16: 20) When they have said that, it is all that is necessary for them to say, knowing that it is in no way discordant with what St. Clement says, that it is "faith by which God Almighty has justified all men from the beginning," and *does now justify them*. This Presbyter speaks of a union with Christ which is "real"—a "reality." I suppose he therefore means something more than a moral union; for if I supposed he meant only such a union I would hand him over to John Calvin. He would teach him the "Extrema dementia" of that notion.—But he means more. Will he "give a clear and decided answer, WHAT IS IT?" Or will he not rather tell us that it is a mystery which he does not pretend to fathom? We only ask him to think then, if the question which he has put, with so much emphasis, is not Rationalistic, Socinian? Is it not worse? Has it not a sort of Deistical look? "Is it a physical influence, a sort of indescribable divine mesmerism? WHAT IS IT?" This question comes from a Presbyter who professes to believe in a *sacramental* means of union with the Incarnate God.

Now what sort of teaching will this Presbyter substitute for that of Mr. Wilberforce and theologians of this class? What guide does he recommend for discovering the meaning of Scripture? "Study it"—is his brief direction—"Study it in the original text, with the aid of all the helps with which Divine Providence may furnish you." But from these helps he has carefully eliminated two. He sneers at the use of the Fathers. He appears to look with a mixture of pity and contempt on "the simple hearted good young man," who would follow the guidance of the Church. What are the helps, then, to which he refers? If we look back through his letter, we shall find two that he has made use of. One is "Borrow's Gypsies in Spain." That conclusively settles the meaning of Ephesians 5: 20, and all such texts. The other is his own judgment. This is all that he opposes to the interpretations which he calls in question. "An honest reader" will see the meaning. "It is undeniable." "It is demonstrable." One really would think that a writer who talks so much of truisms and assertions—Euclid and demonstrations—would have given us a specimen of his logic and proofs. From all that appears in the letter his helps for understanding the Scripture seem to be as follows: the original text; Spanish Gypsies, and your own judgment, against the Fathers and the judgment of the Church.

The conclusion will be apt to force itself upon some minds that if the "Student of Divinity" adopts these principles of criticism, and follows the example which is here set him, he must tend to a very rationalistic way of treating God's holy word. He may not become a thorough Rationalist, but he will have enough of that spirit in him to cause him to take a very partial view of the divine system of redemption. I do not mean that he will treat the Scripture account of the fall as a myth, that he will ascribe prophecy to human foresight, and explain the miracles as a sort of legerdemain—though it is difficult to see what is to prevent the person, who asks if the influence proceeding from our Incarnate Lord is "a sort of divine mesmerism," from embracing even these opinions. But if he adopts such a captious way of criticism, he will certainly rid his mind of a great deal that our Lord has delivered for our comfort and instruction. It may be very clever, show an original mind, but it will certainly make an irreverent, disputatious, rationalistic one. Such sort of Biblical criticism must have a very strong tendency in that direction. If the one who adopts it does not become a Rationalist, it will be a very fortunate circumstance, to say the least.

On another class of mind it will leave a very different tendency. It will disgust them and then drive them to Rome. Not justly, I know, but such is the fact. We have seen it have this effect on some who are not quite "simpletons"—enough to make us cautious how we lay a stumbling block in our brother's way. It is the tendency of some minds to go from one extreme to another. Such Biblical criticism as this will accelerate their motion.

It may be remarked in conclusion that the writer of the letter says "if he has mistaken the character of the book, he will be glad to have his mistake corrected by a *calm* and *dispassionate representation*." This request comes from a writer whose pages are bespattered with such phrases as these—"meagre and contemptible"—"merest truism"—"gratuitous"—"ridiculous"—"palpably ridiculous"—"flimsy"—"extravagant"—"contempt"—together with a number of amusing exclamations which lose their force in being removed from their context. Will he permit himself to be asked if these epithets are "evangelical"? Do they promote "*evangelical knowledge*"?

EURYALUS.

May 26, 1851.

For the Churchman.

Case of Rev. Mr. Prescott.

DEAR MR. EDITOR:

I have seen with some regret several articles in your paper touching matters relating to the trial of the Rev. Mr. Prescott, and the relations of Bishop Eastburn to the same. Of the spirit in which these communications are written it is not necessary to speak. Of the propriety of using expressions towards our Bishops, such as those employed in the articles referred to, I shall not say anything. I merely wish to make some few corrections in matters of fact, in order that your readers may have no unfounded prejudices in respect to this case, and that justice may be done to all parties. Should I mistake anything, I beg to be corrected in the same spirit in which I make this communication. It may be well to premise that I do not take up my pen as the champion and defender of Bp. Eastburn, and did he know of this communication, he might not thank me for noticing these articles. On my own responsibility, therefore, and from information, which I consider as good authority, I will give a brief statement of facts.

Some time last summer the Standing Committee presented the Rev. Mr. P. to the Bishop for trial. The Court assembled. Exceptions were taken to the presentment by the counsel of the respondent. The question of exceptions was argued, and the Court decided that the Committee have leave to amend. The Standing Committee replied that they have not asked leave to amend; and did not choose to amend. The respondent's counsel offered to allow the Committee to make a new presentment, under the old caption, that the trial might go on, before this Court. The Standing Committee declined to do this! The Court then decided that one of the exceptions to the presentment, that "it was not sufficiently definite in point of time, place and circumstance" was sustained. Of course the presentment was annulled, and the Court dissolved.

In a few weeks afterwards a written complaint was made to the Committee, who, after consideration, voted to again present Mr. P. The President was directed, as before, to prepare a presentment, differing in some respects from the first. This presentment was prepared, signed, and given to the Bishop, who is required by the Canon to send a *copy* (which he of course must make, or cause it to be made), to the accused. At this time Mr. P. could not be found. I understand that the Bishop addressed a note to his counsel as to Mr. P.'s whereabouts, who replied that he had not heard from his client for two months. It was reported that Mr. P. was in Washington. The Bishop addressed a letter to New Haven, hoping that it might reach him. I believe he never received any answer to it. The first he heard definitely of Mr. P. was in Boston, as having officiated in St. Botolph's Church. For weeks the presentment had been in his hands, waiting for an opportunity to give it to the accused On receiving this information the Bishop took the *copy* which he (and *not* the Standing Committee) was required by the Canon to make, with the *names* of nine Presbyters; and as he wished to see Mr. P. to inform him that he must have the consent of the major part of the parochial clergy of the city before he could canonically officiate in any place of worship, other than one of the parish churches, very naturally took the presentment with him, and handed it to Mr. P. Of the nine names of Presbyters, *four* were of the nine from whom the former Court was selected. The Bishop regarded the whole number nominated for the first Court, as "*good men and true*;" all of them suitable for such a Court, and that as the accused could have only *five*, he did not necessarily *reject* or *challenge* the four, whom he did not select. As there were no known objections to the four, who were not selected from the former nomination, the Bishop renominated them with five new names. On the return of the Bishop from a visitation, he found a note from Mr. Prescott saying, that he considered it unfair that the four persons whom he once rejected should be again nominated. The Bishop on the *same day* replied to his note, saying, that he did not consider the objections as sound, but as Mr. P. thought the nomination unfair, he would make another, and sent him the names of the Rev. Dr. Fuller of Andover, Rev. Mr. Packard of Lawrence, Rev. Mr. Goodwin of Wilkinsonville, and the Rev. Mr. Littlejohn of Springfield; men in whom we presume, all good Churchmen who know them, must have every confidence.

Much has been said about the Bishop's being accuser, witness and judge. Any one who is acquainted with the Canons of the Church know that the Canon makes it the duty of the Bishop to give information to the Standing Committee of offences for which a clergyman is liable to be tried. If he know, he must inform,—the Canon makes it imperative. If he *know*, and is cited, he must testify, or be guilty of contempt of Court, and a violation of his consecration vows; when the decision is made by the Court, he must pronounce it. So much for the flippant remarks as to the Bishop's being informer, witness, bailiff and judge.

I am at a loss, Mr. Editor, to see how it is possible that it can be true, as asserted by your correspondent, that it was resolved upon at a supper-party to prevent Mr. Prescott returning to be Rector of the Parish (St. Botolph's), by presenting him for trial, when the complaint was made, and the vote of the Committee was passed to present Mr. P. the *second* time, *months* before St. Botolph's parish had any existence; and the Bishop had the presentment in his possession for weeks, endeavoring to find Mr. P., before he heard he had officiated at St. Botolph's, or intended to officiate there. I regret to see a reiteration of the charge, that the Bishop had nominated four persons who had been once rejected, when a new nomination was made some weeks ago. One would suppose that a sense of common *justice* would have prompted a correction before this time on the part of your correspondent.

I have felt bound; on the ground of the merest justice, to state thus much. Of the propriety or policy of speaking of Bishops in terms which your correspondents have employed, I leave to others to discuss; I am chiefly anxious that all the facts may be brought distinctly to the view of your readers.

Thanking you for the indulgence you have granted me, I am, Mr. Editor, very respectfully your's,

A SON OF THE CHURCH.

For the Churchman.

The P. E. Sunday School Union.

Mr. Editor,—The last Protestant Churchman testifies, that the Evangelical Knowledge Society has been lately trying to circulate an unfounded insinuation against the Gen. Protestant Episcopal S. S. Union. It takes the following from some recent publication, professing to speak with authority from that quarter:—

"An examination of the report of the first annual meeting of the Episcopal Sunday School Union has brought a curious fact to light. This meeting was held in June, 1827.

"In April, 1827, a system of Sunday School instruction was recommended, adopted and ordered to be published, together with the works prepared by the Executive Committee, for the use of Sunday Schools. In May of the same year, the resolution adopting the system was rescinded and the whole subject recommitted, with the view of obtaining further information on important points.

"In June, the system of instruction with the alterations of the Committee was approved and adopted.

"*Note*—The Evangelical Knowledge Society, at its first annual meeting, withdrew from its list of publications *a single book*; the Protestant Episcopal Sunday School Union, in its first year adopted and in less than two months afterwards, altered and amended, *its whole system of instruction*."

Now, the impression which this '*note*' would convey is utterly wrong. There is no resemblance at all between these cases. For what are the facts in the matter?

"*A single book*" here, said to have been withdrawn by the Evangelical Knowledge Society, at their first annual meeting, from their list of publications, is doubtless that work upon the Prayer Book, which, after they had printed, bound, published, and advertized it at their own cost, was found so grossly Calvinistic as to have proved an offence to Churchmen in Philadelphia and elsewhere, and threatened the association with sudden ruin. To avert that catastrophe, they withdrew it from market, and hid it away in some place of darkness.

"*The whole system of Instruction*" of the General P. E. S. S. Union, which is placed in this strange juxta-position, was, at the time alluded to, *no book at all*; it was nothing more than a *MS. Report*, consisting of many pages; intended to bear the title, "System of Instruction," but devoting to books or subjects of instruction only a small proportion of its space, giving about eight chapters to such other topics as "system," "rewards," "registers," "government," "divisions," "routines," "attendance," &c. &c.—particulars, concerning which, those unpracticed in the art of teaching would need immediate assistance and information. This report in writing, made to the Executive Committee of the Union at one meeting, and not yet put into the printer's hands, although approved, was, by request of one of the Committee who made it, again returned to them, "in order to obtain further information on one or two points deemed of importance." (Ann. Report.) This MS. document in its less complete form, compared with itself in its more improved and published state, gives no evidence that a single volume or line of instruction-book or subject as yet published by the Union, was withdrawn by them, but implies on the contrary, that the alteration in it consisted, not in the change of "the *whole* system," but simply in the addition to it of some new information in other matters, than those of its publications, concerning the art of teaching, and only "on one or two points deemed of importance."

Indeed vacillation among these founders of the Union, as to the doctrines it should inculcate or the books it should publish, was out of the question. On the Committee who reported this system of instruction, were such men as the Rev. Mr. Creighton and the Rev. Mr. DeLancey. These gentlemen understood theology too well to have reported with favor to an Executive Committee, over which Bishop Hobart was presiding, such books or subjects of instruction as both he and they when agreeing to approve at one meeting, must condemn *in the whole* at the next. Occasion for change in the system in such a respect was impossible.

As to the action of the Executive Committee on this subject, the records of the Union are explicit. Thence it appears, that on the 22d Dec. 1826, the Board of Managers appointed a Committee to report "A system of Instruction." Having weighed it well, on April 23, 1847, they made to the Executive Committee, (Bishop Hobart presiding) a report, which was adopted. The Bishop being absent, no meeting could be held till May 28; when, he being again present, a member of the Committee on the Report, it being not yet in the press, asked that the MS. might be returned, in order "to obtain further information on one or two" important points: which request was granted, "*no measures having been taken to print the system*." (Min. Ex. Com.) The next meeting was held seven days after, June 4, when the Report was again presented "with its additional information," in the form in which it was for the first time printed as "The System of Instruction."

Now it is this endeavor on the part of that Committee to render their report as perfect as it might be, while yet in manuscript, by obtaining some *additional* information before they should send it forth as a guide on a great variety of matters to those unversed in conducting the different parts of the machinery of teaching—it is this which is so misrepresented as if it amounted to the "alteration and amendment in two months of the *whole system of instruction*" of the Union. This expression, if it is meant to be pertinent to the antithesis which it is made to assume by its writer, is as much as to say by insinuation that the Union changed suddenly its whole variety of books or subjects of teaching, that it altered or amended or recalled all the works it had issued for Sunday School instruction! It is plain that the Union did nothing of the kind. The Committee indeed gave additional information to their manuscript report. And this simple deed of theirs is proclaimed to be like that more recent act, which the Evangelical K. Society perpetrated, when, in the name of the Liturgy, they issued their Calvinistic book, all carefully revised by their Committee for the purpose, favored with fresh notes by a vigilant Editor known to be of those views in Divinity; when they printed it so neatly and bound it so richly, and advertised it so adroitly at the expense of funds collected as charity, from all quarters of the land; and when, having found that it was unfit to command for them the purchases they desired, but likely to blow up the whole concern in whose forge it had been fabricated, for use against American Churchmen, they at last withdrew it (with what grace they could) from their market, under their own high edict, as the Evangelical Knowledge Society, assembled with plenary powers at an infallible annual council, engaged in majestic consultation over "*this single book*," although it was nothing more or less than their own chosen, but poor and unfortunate engine of mischief! Truly, if a comparison must be instituted here, then it must be said that Provident wisdom and rash presumption cannot be more unlike than these institutions have proved themselves in these respective cases. I would not like to put down here the word which would mark aright this attempt to represent them as alike in these actions, in order to lift up the E. K. S. to a level with the Gen. Prot. Episcopal S. S. Union. One thing is certain. While the E. K. S. finds the practice of such an art necessary to their support, they must expect that the venerable Bishop of Illinois, conversant as he has been with their doings, from the outset of their career, shall feel himself impelled from stern duty to the Church to repeat often his late earnest warnings, that we all beware of the endeavors made by that association to introduce *by stealth and stratagem* a cruel Calvinism into our parishes and pulpits, our schools and homes.

Mr. Editor, the Gen. Protestant Episcopal S. S. Union has proved itself to be no restless partizan, but a lover of peace. It has been traduced and assailed in various ways, but though it might well have done so, it has never retaliated upon others through the agent of its concerns.—For many a year it has been going on its way, working in silence and working hard; paying no Editor 2500 dollars a year out of collections drawn from charitable persons for services of doubtful value, availing itself of no Presbyterian agencies for the dissemination of its works, employing no falsehoods for the overthrow of its foes; but content with seeing them fight among themselves over doctrines about which they cannot agree, among publications which are forced to lie still unsold and unasked for upon their shelves; willing that they shall melt away before the power of that Truth which it is the attribute of the Church to disperse in fullness over the world; and cheered by the indications daily afforded to it that its own part in this glorious enterprise enjoys the blessing and favor of Heaven. The Agents of the Evangelical Knowledge Society vaunt themselves on their superior efficiency in the accomplishment of their ends. It might be well not to forget that sometimes the words of a man deceive the ears of him only who utters them; and that the most pitiable people in the world are those who have learnt the art of playing the hypocrite to themselves. True hearts and mighty intellects originally laid broad and deep the foundation of the Gen. Protestant Episcopal Union. For twenty-five years it has been rising in importance, so that now it promises to become of a permanency one of the noblest institutions which the Church can desire to employ for the diffusion of truth by the aid of the press in our own land.

K. L. M.

For the Churchman.

The Stole.

TO THE EDITOR OF THE CHURCHMAN:

My dear Sir,—I have neither the desire nor the intention to enter into a discussion with "An American Churchman" on the subject of Stoles, but since he seems entirely to have mistaken the drift of my paper on that subject, read before the Ecclesiological Society, and others have done so likewise, I should be glad if you would allow me a few lines space for explanation. My object was not, as "An American Churchman" seems to suppose, to recommend the ancient custom of the Deacon wearing the Stole upon the left shoulder, and thereby introduce a change or a novelty; but simply to call attention to the fact that in several of our Dioceses, by denying the Stole to the Deacons, a change has been made, and a novelty introduced, not only without the sanction of the "traditions" and customs of our own Church, but without the sanction of the traditions and customs of any branch of the Church whatsoever. I did not *recommend* any change, but merely suggested that if change was to be made, (and it has been made, if I mistake not, in three Dioceses) it might better be to that which is primitive and catholic, than to that which is an entire novelty.

"An American Churchman" likewise states that I am wrong in going back any further than "the traditions and customs of the Church in America" for authority on this point; he does not, however, *prove* me wrong, but simply shows that he and I differ; he preferring to decide such questions by the meagre traditions, and differing customs of our own branch of the Church; I, when our Church has not spoken, preferring to go back, through our Mother Church of England, to the Church of primitive and apostolical times.

In his recommendation "to blend all our endeavors and prayers to establish unity in all things," I do most heartily concur, only, with this proviso, that it be a *true* unity, brought about by standing up for catholic doctrine and catholic practice, and not a *false* one, brought about by concession to Protestant prejudice.

Your's very truly,

WM. A. MCVICKAR.

Morristown, N. J., *May* 30*th*, 1851.

For the Churchman.

The Catholic Oak.

Mr. Editor,—Last Sunday, at 8 A.M., I went to officiate under the shade of the *Catholic Oak*, which stands where five ways meet, in Cumberland, R. I., a large town without a Church. You would be delighted to hear there the chants, the solemn Litany, and the Hymns. From 500 to 2000 worshippers have often assembled, since this service began, on Whitsunday, June 4, 1843. Here is God's own Cathedral, with the heavens for the roof, the everlasting hills for the pillars, and the broad earth for the foundation. This Free Church, with free seats for God's rich and poor, was thought once, in 1843, to be *Dorric*, radical, and un-church-like. But the minister being untainted by politics, highly conservative, and almost as much of a Churchman as yourself, Mr. Editor, time, the great healer, brought conviction; and the hearty old *Oak* is now thought a very respectable Tree. In fact, its acorns have been sent East and West, and planted in the groves of Michigan, and in the streets, and fertile alleys, and lanes of Liverpool. A Presbyter from the West, once leaned on his staff under that Tree, and told us of the Church founded in the woods of the West, remembering this Model Oak; and, in the course of some remarks for the same venerable "*Society for Propagating the Gospel in Foreign parts*," whose Third Jubilee is about to receive Anglo-Catholic honors, I gave the history of the Catholic Oak, in St. Mark's Sunday School-room, in Liverpool. The thought was, why do we not climb to the *climax* of our great commission, "the dead are raised, *and unto the poor the Gospel is preached?*" Let this be done, and let *the masses be reached* by that Church, whose Master "*the common people heard gladly*;" and if this cannot be done in beautiful Churches, then, be it done under Catholic Oaks, in the streets, on the bridges, in the public squares; let us "go out into the highways and compel them to come in." For it must be done, or we are lost!

A few weeks after, in the same Sunday School Room, the principal clergy of Liverpool, Dr. McNeile, the Rev. Wm. Pollock, and a host of others, resolved to adopt, this year, the plan of *open air services*.

But to the point before us, I was surprised and delighted, last Sunday, by receiving unexpectedly, at the opening of the service, the following Hymn, quite touching in its Saxon simplicity, truth and sublimity. I was obliged to say that I believed it was not by my English friend, the poet who has just left us; but I hardly dreamed of finding such a vein in a Rhode Island country girl, a faithful and constant worshipper under the venerable Tree. I never thought of that *argument for the Oak*, derived from the practices of classic times, and from the Druid's altars, like Stonehenge. How much rather should the *living* God be adored under the open canopy! Did the authoress think that δρυς is Greek for the *Oak*, and that *Druid* may be translated, *a worshipper under the Oak?*

Yours, J. C. RICHMOND.

Providence, R. I.,
May 21, 1851.

HYMN FOR THE

"Catholic Oak."

IOLA.

O Lord, beneath the out-spread arms
Of this our stately tree,
We offer up our morning songs
Of gratitude to thee.

We bless Thee for the gift of life,
For raiment, food and friends,
But more for that atoning grace
Which through thy Son descends.

We thank Thee that our starry flag
Waves proudly o'er the free;
But of our brothers still in bonds,
What shall we answer Thee?

The fabled gods of days of yore,
Were worshipped in the breeze,
And Druid altars rose among
The Britons' sacred trees;

But we the true and living God,
Are privileged to know;
And in this temple he has made,
His power He deigns to show.

Lord may this tree a Bethel prove,
And all who seek its shade,
Accept the offers of that love
Which Thou thro' Christ hast made.

Rich blessings to Thy servant give,
Who here dispenses free
The word of life, and may he stand
As firm as this Oak tree.

May, 1851.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 7, 1851.

Whitsunday.

This glorious festival is associated with the most hallowed thoughts and emotions in the mind of the faithful Christian. On it was fulfilled the promise of our Lord that he would send the Holy Ghost, the Comforter, to dwell in His Church and guide her into all truth, and then she commenced her aggressive warfare against the powers of the world, sin, and Satan, "proclaiming deliverance to the captive," and sight to the blind, and pardon and peace to those who were defiled by sin and conscience-stricken through guilt. Inspired by holy zeal, guided by the witness of the Spirit, bent on the salvation of men, the Apostles, Evangelists, Prophets and Teachers who had been divinely commissioned by their Great Head, spread North and South, East and West, the glad tidings of the New Dispensation. They converted men to the truth by their preaching, washed them from their sins in the laver of regeneration, sustained the spiritual life then imparted by the daily dispensating of the Holy Eucharist, and taught them to be diligent and constant in prayers, in alms-giving, in fasting, in every holy work, and in all habits of piety and faith. The same blessed influence pervaded the Church in succeeding centuries, enabling her Bishops and other Clergy to teach the people committed to their charge the faith whole and undefiled, as received from the beginning. Thus abundantly was the promise of our Lord fulfilled. His Church held "one Lord, one Faith, one Baptism" all the world over. In all essential points its members agreed in doctrine, discipline and worship, and wherever the Catholic Christian went, he found himself at home. Heresy no sooner reared its snaky crest, than its inharmonious hiss betrayed the presence of the arch-tempter; and the ever vigilant guardians of the Truth condemned, with unwavering purpose and united acclaim, the novel and soul-destroying dogma, and met it by the declaration, "Thus saith the Holy Ghost—thus speaks the Word of God—as our fathers and fathers' fathers have always testified." "The Unity of the Spirit" was kept in "the bond of peace," and Jew and Gentile, far and near, exclaimed, "We will go with you, for we have heard that the Lord is with you."

Such was the glorious spectacle presented while the Church continued One, and East and West extended the triumphs of the Cross in their appropriate respective limits, having in view only the salvation of men through the grace of the New Covenant, and the Redeemer's glory. But the "fine gold became dim"—the spirit of faith and love departed—the Eastern and Western patriarchs contended for the preeminence, forgetting the infinite humiliation of their great Head, and the example which He had left them. When strife and dissension had intruded themselves, the unity of faith and sentiment was in a measure destroyed—the Oriental and the Western Church no longer spake the same language of truth and charity, and so much was taken from the weight of the Church's authority. Then came in grievous superstitions, baneful to the Christian religion and dishonoring its great Author. The iron rule of rigorous laws and despotic authority was substituted in the West for the mild spirit and loving control of genuine Catholicism. The rights of those whom Christ had set over the several Dioceses of his Church, were subverted in the plenitude and arrogance of Papal assumption. He who had been by the allowance of the Church first among his equals, now claimed exclusively to be the "Vicar of Christ," the "Bishop of Bishops," the sovereign Ruler of Christ's Church on earth. With the corruption of the Church's polity ensued necessarily the corruption of the Faith, until the doctrines of the Faith contained in the Creeds were buried beneath the foul heaps of human traditions and lying legends. When the devastating fires of the Reformation burst forth from the long pent up volcano of human passions, the outraged rights of humanity asserted themselves, and rushed into the other extreme; men left the old paths because they were obscured and almost obliterated, and strove to carve out for themselves a new and shorter way to heaven. The history of Lutheranism and Calvinism for the last 300 years has abundantly demonstrated the viciousness of the principles on which their respective founders and abettors acted.

It is refreshing to turn to the contrast presented by the Anglican Church. Founded on the rock of "evangelic truth," and preserving unimpaired the "Apostolic order," instituted by Christ Himself, she has continued in the main constant to her great trust. Faithless men have existed within her pale, it is true, but they have failed to subvert any article of the Creed, or impair her character as a true branch of the One Vine. Nothwithstanding the late miserable sanction of Gorhamism afforded by the theological ignorance and tergiversation of the majority of the Judicial Committee, the Truth still stands out broad and clear on the pages of the Prayer Book, so that none who is honest and intelligent can mistake it. As well might we say that the Church was Arian because of Clayton, or infidel because of Blackburne. She bears witness to the truth wherever the sun sheds its rays; Australia and Canada, the Cape of Good Hope and the bleak coasts of Labrador, raise the same holy songs of praise, and pour forth the same primitive and expressive devotional services. The Churches in her communion, the English, Irish, Scotch, and American, number more than 100 bishops and several millions of souls who are obedient to the faith; and when we consider the changes wrought in 150 years through the agency, under God, of the venerable Society for the Propagation of the Gospel in Foreign Parts, whose Jubilee we are soon to celebrate, we cannot forbear to exclaim, "what hath God wrought! Encouraged by these tokens of the Divine approbation, let us implore the aid of God's Holy Spirit to revive the things that are weak, to repress heresy and schism; to enkindle anew the virtues of holiness, peace, and charity in the alienated members of the various branches of the Church Catholic; to purge away all errors and superstitions, contempt of Christ's ordinances, and resistance to lawful authority, and unite in one harmonious whole those who, Christians in name, are now each others' opponents and even uncompromising enemies.

Then, as in days of old, shall Jerusalem be "as a city that is at unity in itself, and thither shall the tribes go up to worship in the name of the Lord."

Foreign Intelligence.

The *Canada* has arrived at Boston and the *Washington* at this port since our last. The intelligence they bring possesses very little interest.

We find all sorts of rumors relative to the fusion of the two branches of the Bourbons, and the revision of the Constitution. Seizures of gunpowder and arms are frequent in the Departments, and it is said that fourteen regiments have secret orders to hold themselves in readiness to march upon Paris in case of an *emeute*.

The Duke of Saldhana was preparing to march upon Lisbon with 5,000 men; it is reported that the Queen may abdicate in favor of her son, who is 14 years of age.

Some severe collisions had taken place at Castello, in the Roman states, between the Italian and French soldiers, in which several lives were lost. The hostile state of feeling among the Romans, and the excitement in England on the Ecclesiastical Titles Bill, are said seriously to annoy the Pope and his advisers.

A German paper states that the Emperor of Russia is about to address a circular to all the powers, parties to the treaties of 1815, inviting them to form a Congress for the settlement of important questions.

The Diet at Frankfort was to be opened with great solemnity and splendor.

It is said England has withdrawn her protest against the admission of all the non-Germanic Austrian provinces, and leaves the question to be settled by the German governments.

On Monday, May 12, a motion being made for going into Committee on the *Ecclesiastical Titles Bill*, Mr. Moore raised an objection that the bill should, before its introduction, have been referred to a Committee of the whole House, as it concerned religious matters. This ingenious move was defeated by the decision of the Speaker, that the bill did not come within the meaning of the rule of the House. The debate, on going into Committee, was continued on Thursday and Friday, when the motion was carried by a majority of 81. The consideration in Committee was to commence on Monday, the 19th.

Mr. Lacy's Bill for the *Visitation of Religious Houses*, was rejected on the second reading by a vote of 90 to 123.

The agitation continues in Ireland with great vehemence. A Roman Catholic Bishop of Killaloe, Dr. Vaughan, has been appointed by the Pope.

The visitation charge of Archdeacon Sinclair of Middlesex, is attracting much attention. We are unable to make room for the notice of it this week. It is a strange medley of good and bad.

The *Exeter Diocesan Synod*, to be held on the 25th, 26th, and 27th June, is to consist of about 300 members—the Dean, Precentor, Chancellor, two Canons, four Archdeacons, Sub Dean, Bishop's Chaplain, 31 rural Deans, and 62 representatives of the clergy. The election of the latter will not take place till the beginning of June.

The daily receipts of the World's Fair have reached 3,000*l*.

THE CANTERBURY ASSOCIATION.—On Wednesday a dinner was given by the managing committee of the Canterbury Association to the first large body of colonists in the present year, who are about to proceed to the Canterbury settlement in New Zealand. At the same time that the poorer class of colonists were entertained at dinner, the cabin passengers in the ships about to sail to the colony, together with their friends, assembled at breakfast, and the two parties, the former amounting in number to about two hundred, and the latter to three hundred, met in a small building, handsomely decorated for the occasion, in the vicinity of the East India import dock, close to the Poplar station on the London and Blackwall Railway. This first detachment of Canterbury colonists for the year 1851 is to be despatched in six ships, at present lying in the East India Docks, the first of which sailed on Wednesday last, and is to be followed by the others in the course of four weeks from the present time.—They are all ships of large size, varying from 800 to 1000 tons burthen, and are provided with suitable and ample accommodation for the emigrants.—One of them is a newly built ship, now started upon her first voyage, and the proceedings of the day were inaugurated by the interesting and time-honored ceremony of awarding a distinctive name to the new tenant of the deep. According to the usual custom, a bottle of wine was broken on her bows, Lady Littleton at the same time christening the good ship by the name of the "Canterbury." She is 900 tons register, and is one of the numerous vessels which the dockyards of Sunderland, in spite of the repeal of the navigation laws, have turned out in the course of the last year. Lord Lyttleton occupied the chair, and Lord Woodhouse, the Dean of Carlisle, Viscountess Galway, and many others of the nobility and gentry being present.—*Guardian*.

LONDON UNION ON CHURCH MATTERS.—At the monthly meeting of the London Union on Church Matters, held on Tuesday, at St. Martin's Hall, the following resolutions were unanimously adopted:

"Resolved,—That the Union has received with

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great satisfaction, intelligence of the measures recently made public by the Bishop of Exeter, and by the Metropolitan and Suffragan Bishops of the province of Australasia, and by the Bishop of Toronto, calling or suggesting Synods within their respective jurisdictions; measures which it believes will most materially tend to promote, and, by God's help, ultimately secure the liberty of the Church."

"That while this Union expresses its very earnest sympathies with recent Episcopal declarations in defence of the "Sacramental System" of the Church, it also feels that one especial ground of satisfaction with the revival of Synods is the occasions which they will present of vindicating the faith of the Church in matters of doctrine."—*English Churchman.*

Diocesan Intelligence.

Diocese of New York.—Mr. J. H. Hobart Brown has been admitted a Candidate for Holy Orders.

The Rev. Peter S. Chauncey and the Rev. George L. Platt have been received as Presbyters of this Diocese, upon letters Dimissory. the former from the Bishop of Connecticut, the latter from the Bishop of South Carolina.

The Canonical Certificates of the election of the following Clergymen to cures have been received and recorded; viz.

The Rev, Joseph M. Waite to the Rectorship of St. Thomas's Church, Ravenswood.

The Rev. Edwin R. T. Cook to the Rectorship of Calvary Church, Brooklyn.

The Rev. Joseph W. M'Ilwaine, Deacon, as Minister of Christ Church, Butternuts, (late Gilbertsville.)

The Rev. William T. Smithett, Deacon, to the Rectorship of the Church of the Holy Spirit, Rondout.

The following Deacons have been recommended for admission to the Priesthood: viz. the Rev. John Wells, Moore, the Rev. Thomas Gallaudet, the Rev. Philander R. Cady, the Rev. William H. Williams, the Rev. William T. Smithett, the Rev. J. Leander Townsend.

Diocese of New Jersey.—*Burlington*, Wednesday, May 28, 1851.—This being the day appointed for the session of the annual convention of this Diocese, a large number of the clergy met at Riverside at 9 A. M. The procession was formed by the teachers and pupils of St. Mary's Hall, (a goodly array of the daughters of the Church,) followed by the Bishop and clergy robed in surplices, and the members of the College. On reaching the parish church, the girls parted, forming an avenue through which the clergy passed into the building. Morning prayer was offered by the Rev. Mr. Southard.—The Holy Eucharist was administered by the Bishop, assisted by the Rev. Dr. Barry.

The Bishop's seventh triennial charge was a powerful declaration of the ministerial trust under the threefold view of messengers, stewards and watchmen of the Lord—setting forth under these different features the divine commission of the ministry, and their consequent responsibility. After the religious services were concluded, the convention was duly organized, the Rev. Andrew Bell Patterson, the former secretary, being continued in office. An effort was made to revive the old subjects of debate in reference to the rules of order and the rights of missionaries appointed by the Bishop; but in every instance the movement was put down by an overwhelming majority. There was never a more convincing proof of the unity of this Diocese, and the unwavering confidence of the clergy and laity in their Bishop, than was afforded by the votes upon these questions.

Disorganization was out of the question, and the convention, having at the outset crushed all opposition, marched as one man, in a *single day*, through the business which on all former occasions had occupied twice the time. Every subject was disposed of; the Committees all appointed, and the convention had adjourned before 10 o'clock at night.

The Bishop's address, which was read at the opening of the afternoon service, gave a most encouraging account of the condition of the Church, and united with the thorough-going and church-like spirit manifested through the whole convention, will place this as one of the brightest days of this Diocese.

One single feature of the religious services was so striking as to call for a particular notice. I refer to the large number of communicants from both St. Mary's Hall and Burlington College. It is truly gratifying to find so many of these children of the Church partaking of the Saviour's table. The influence of these frequent religious privileges in the formation of a holy character cannot be over-estimated—and it was delightful to witness the devotion with which they flocked like doves around the altar.

Surely the cultivation of the head and heart is here most successfully united. Would that in all our parishes the children of the Lord were thus encouraged to receive the children's bread. K.

Convention of New Jersey.—The opening services were held in St. Mary's Church, Burlington, on Wednesday last, at which time the Bishop delivered a charge. We shall give a full report of the Convention in our next paper. In the mean time, we give the following extract, from the Bishop's Address, in relation to a matter of general interest.

Diocese of New Jersey.—*Extract from the Episcopal Address, recommending the observance of the Missionary Jubilee.*—Our Mother and our Sister Church of England is sorely beset. At home, by oppression from the State. From abroad, by the intrusion of a foreign prince; who has long abused the title of Bishop of Rome, by gross corruptions of her faith and daring aggressions on the freedom of the one, holy Catholic, and Apostolic Church. But as always, so now, out of evil God educes good. There is no furnace that can destroy the Church. Her fires are all for purifying. She is still the bush that burns, but is not consumed. One and another of her Bishops is girding himself, and summoning his clergy and his people to the onset. The Bishop of Oxford, and more than six hundred of his Clergy, have put on record a noble protest against the schismatic claims and proceedings of the Bishop of Rome; which has been forwarded to all the Bishops of this Church; and to which I have recently responded. And the Bishop of Exeter has summoned a Diocesan Synod, with the distinct purpose of calling in aid of its deliberations the counsels and influences of the laity. I entertain no doubt, that sharp and painful as this trial is, it is God's way to deliver our venerable Mother from her captivity; to give her more and more excellent fruit, in her old age; and to make her more than ever, "a name and a praise," in all the earth. To this most gracious end, our cordial sympathies, I know, and fervent prayers, will not be wanting.

There is a beautiful anecdote of one of those noble Christian merchants, who have made the name of Thornton illustrous, that being informed when he went to his counting house, one morning, of very heavy losses, by his house, at sea, he directed his confidential clerk to set down a larger sum than usual to his charitable account. It has seemed to me in this most excellent spirit, that just in this time of her "trouble, rebuke, and blasphemy," the Church of England contemplates to signalize, by special offices of devotion and extraordinary acts of charity, the third Jubile of that venerable Society, which, for one hundred and fifty years, has being doing the Master's work in propagating His Gospel in foreign parts. A Society, whose prayers and labors have been so blessed, that in a region, where when she began her labors, hardly as many clergymen were to be found, as our dear Lord commissioned on the Mount of his Ascension, the word of God and His holy sacraments are now ministered to three millions of baptized persons, by two thousand seven hundred and fifty clergymen, under the supervision of fifty-seven Bishops. And the Missionary spirit, at this moment, spreads through all her colonies like fire on a prairie. The Venerable, the Primate of all England, by letters to our Bishops, wishes us to unite in this most evangelical commemoration. As the oldest daughter of her love, our whole communion will respond, as with a single heart. I have assured him, in your name, of our most cordial cooperation; engaging to bring the subject before you, at this assembling of ourselves together.

"Bearing in mind," he says, "the relation of our two countries, and the intimate connection which subsisted between this Society and many of the States, during the greater part of the last century, I feel some confidence in proposing to you the joint celebration of a Jubilee, in which all the members of our Church must feel a common interest. I venture, also, respectfully to submit, whether in time of controversy and division, the true communion which binds the churches of America and England in one, would not be strikingly manifested to the world, if every one of these Dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church; a Society, which, from its first small beginnings in New England, has extended its operations into all parts of the world, from the Ganges to Lake Huron, and from New Zealand to Labrador. Such a joint commemoration, besides manifesting the rapid growth and wide extension of our Church, would serve to keep alive and diffuse a missionary spirit; and to be the means, under the Divine blessing, of enlarging the borders of the Redeemer's kingdom." In submitting to you this proposal, he continues, "It can hardly be necessary to add, that we 'desire no gifts;' but only your Christian sympathy, and the communion of prayer. If, however, the alms of your congregations be added to their prayers, we should rejoice to see them appropriated to the relief of the pressing needs of your own Church."

What I propose to you, my brethren of the Clergy, and of the Laity, is this. In England, the Jubilee is to begin on the 16th day of June; the one hundred and fiftieth anniversary of the day on which the Charter of the Society was signed, with divine service, and the Holy Communion, in Westminster Abbey; and on the Sunday following, it is proposed that Jubilee sermons be preached in the churches of London, and generally through the kingdom. I affectionately and earnestly recommend then, that on Sunday, the 22d of June, which will be the first after Trinity, sermons appropriate to this Anniversary be preached, and the offerings of the people solicited, in all the Churches of this Diocese. And by virtue of the permission given me, by the canons, to provide forms of prayer or thanksgiving, for extraordinary occasions, I hereby appoint, that on that day, the Offertory be used; and the service concluded with the Prayer for the whole state of Christ's Church militant. And I respectfully propose, that when the offerings of the people are not specially designated by them, to some other use, they be paid to the Treasurer of the Convention, in aid of the Missions of the Diocese. I am very sure that no word of mine is necessary, to commend the adoption of this fraternal request for Christian communion and co-operation. To no other Diocese, was the hand of the venerable Society more constantly and freely opened, than to this. Everywhere we walk in the footsteps of two of her earliest Missionaries, the Rev. George Keith, and the Rev. John Talbot. Everywhere, we enjoy the fruit of their toils, and of their prayers. Let us commemorate them with gratitude. Let us join hands and heart, with the beloved Sister Church, which was once to us a Mother in the Lord. Let our common prayers rise up, with hers, that, "from the rising of the sun unto the going down of the same," God's name may "be great among the Gentiles, and in every place incense be offered unto His name, and a pure offering." And let the liberality of our gifts attest the sincerity of our prayers: that both may rise to heaven, a memorial to God, acceptable to Him, through Jesus Christ our Lord.—*Banner*

Maryland *Diocesan Convention.*—May 29.—The sixty-third Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland commenced its session in St. Paul's Church, corner of Charles and Saratoga streets, yesterday morning. The usual religious services took place previous to the opening of the Convention; morning prayer being read by the Rev. Samuel R. Gordon, assisted in the lessons by the Rev. Russel Trevett. The Ante-Communion service was read by the Right Rev. Bishop Whittingham—The Convention sermon was preached by the Rev. John Crossdale from the latter clause of the 15th verse of the thirtieth chapter of Isaiah—"In quietness and in confidence shall be your strength."

After the sermon, the Holy Communion was administered to the members of the Convention and the congregation in attendance, by the Rt. Rev. Bishop Whittingham, assisted by the Rev. Dr. Wyatt, Rev. H. T. Harrison, and Rev. J. A. McKenny.

The religious services having been concluded, the Bishop took the chair and called the Convention to order, and a list of those entitled to seats in the Convention was called over, when fifty-five clerical and forty-two lay delegates answered to their names.

The Convention then proceeded to elect a Secretary, when Dr. Hervey Colburn, Secretary to the last Convention, was unanimously re-elected; and the Chair appointed John H. Alexander, Esq., as Assistant Secretary.

The Bishop then announced the usual Standing Committees, after which the following petitions were presented and appropriately referred:

A petition from certain persons in St. Thomas' Parish, Prince George's County, for the formation of a new parish. A petition from certain members of St. George's Parish, Harford County, asking to have a new parish set off. Petitions from St. Mary's Church, Harvard County, and from the congregation of St. Mary's Church, St. Mary's Co., asking for the formation of new parshes.

The Bishop then read his annual address to the Convention, in which the condition and prospects of the diocese were reviewed, and from which we gather the following facts:—The whole number of clergy in the diocese is 120, 84 of whom have charge of churches. There are 77 parishes and 34 congregations. During the year the Bishop performed the following Episcopal services—administered the holy communion 37 times, baptised 5 persons, confirmed 269 persons, consecrated 2 churches, laid two corner-stones, and ordained 1 deacon and 4 priests. The Bishop spoke of the great want of ministers, and urged the adoption of some means to secure a more adequate supply for the churches in the lower counties of the State, many of which were in a state of great need, and languishing for the want of proper ministrations.

In concluding his address the Bishop laid before the Convention a letter from the Archbishop of Canterbury relative to the approaching 150th Anniversary of the "Church Society of England for the propagation of the Gospel in Foreign parts," inviting the Church in this country to unite in celebrating the Anniversary on the ——— Tuesday in June, and also submitting an answer which he had sent to the Archbishop in relation to the subject, in which he proposed with the consent of the Convention to join in the jubilee. The whole matter was referred to a special Committee.

Rev. Dr. Wyatt, from the Committee on new parishes, reported in favor of receiving St. Thomas' Parish into union with the Convention. Rev. Dr. Atkinson, from the same committee, reported favorably on the petition of St. George's Parish, Harford County, asking to have a new parish set off, and both reports were unanimously concurred in.

On motion the Bishop was requested to celebrate (this morning,) the festival of the Ascension by the administration of the Holy Communion.

May 30. This body resumed its session yesterday morning at 10 o'clock, morning prayer having been read and the communion administered previously.

Mr. Hugh Davey Evans presented the report of the Trustees of the Episcopal Fund. Referred.

The following petitions were presented and appropriately referred: A petition of members of All Saints' Parish, Frederick co., asking to be set off as separate congregations. Also, a similar application from members of St. Thomas' Parish, Baltimore county. Also, a petition from members of Shrewsbury Parish, Kent county, asking for a division of said parish.

Rev. Joseph Trapnell, Jr., of St. Andrew's Church, submitted a canon as a substitute for canon No. 3, relative to the admission of new congregations and parishes, which on motion of Mr. H. D. Evans was referred to a special committee.

Rev. Smith Pyne, of Washington city, from the Committee to whom was referred so much of the Bishop's Address as referred to the application of the Trustees of St. James' College, submitted a report with a resolution recommending the Rectors of the parishes and congregations throughout the diocese to present the application of the Trustees, and the subject of Christian education generally, to their people on the 19th Sunday after Trinity, and to take up a collection in aid of the College at that time.

At 12 o'clock, the Convention proceeded to the order of the day, the election of the Standing Committee. A large number of nominations were made and on proceeding to ballot the following named gentlemen were elected:

For the Western Shore—Rev. Dr. Wyatt, Rev. Dr. Atkinson, Rev. Mr. Pinkney, Rev. Mr. McKenny.

For the Eastern Shore—Rev. John Crosdale, Rev. R. W. Goldsborough, Rev. John Owen.

Rev. Dr. Wyatt, from the Committee on the Organization of New Parishes, reported in favor of granting leave to organize a new congregation in St. Thomas' parish, Baltimore county; also in favor of the formation of a new congregation in All Saint's parish, Frederick county; also in favor of the formation of St. Thomas' congregation in St. Paul's parish, Prince George's county, into a new parish; and also in favor of receiving St. Mary's Church, Harford county, into union with the Convention. All of which recommendations were adopted.

The same Committee reported in favor of granting certain persons in St. Peter's Parish, Talbot County, leave to organize a new congregation at Oxford. This gave rise to considerable debate, but was finally adopted. The report from the same Committee, granting leave to organize a new parish in Shrewsbury Parish, was also adopted.

AFTERNOON SESSION.

The Convention re-assembled at 4 o'clock, and was called to order by the Bishop.

The committee to whom was referred so much of the Bishop's address as related to the invitation from the Archbishop of Canterbury to the Church in this country to participate in the jubilee to be held in celebration of the 150th anniversary of the Church Society for the Propagation of the Gospel in Foreign Parts, submitted a report with resolutions providing for the Church in this Diocese taking part in the jubilee by the celebration of appropriate services on the First Sunday after Trinity. The resolutions were unanimously adopted.

The Bishop nominated the Rev. Mr. Barber, of Cambridge, as a member of the Ecclesiastical Court for the Eastern Shore in the place of Rev. Mr. Brown, removed from the Diocese.

Rev. Mr. Trapnell, from the Committee to whom was referred the proposed amendment to the third canon relative to the erection of new parishes and congregations, reported a substitute for said canon, which was adopted. The change in the canon is the insertion of a clause providing that on leave being granted for the erection of a new congregation or parish, it shall be taken as a guarantee that said parish or congregation, on making proper application, will be admitted into union with the Convention.

On motion it was resolved that the next annual Convention be held in St. Paul's Church, Baltimore.

The Committee appointed on the subject reported that there were two vacancies in the number of Trustees in the General Theological Seminary, to which this Diocese is entitled, and nominated the Rev. S. R. Gordon, of Kent county, and Mr. S. I. Donaldson, of Baltimore. The report of the Committee was approved and the gentleman named elected.

The report of the Committee on Parochial Contributions was read and accepted. The total amount received was $486,75.

After disposing of some other business of no general interest, the Convention, after the usual religious services, adjourned *sine die.*—*Baltimore American.*

Pennsylvania.—The following additional information as to the late Convention is taken from the *Banner of the Cross.*

Thursday, 9 o'clock, A.M.—Rev. Dr. Ducachet moved the following: which was adoped:

"*Resolved,* That a Committee of two Clergymen and two Laymen be appointed, whose duty it shall be, to take into consideration that part of the Bishop's address to this Convention, which relates to his recent correspondence with the most Reverend the Archbishop of Canterbury, respecting the intended celebration of the approaching 150th Anniversary of the venerable Society for the Propagation of the Gospel in Foreign parts; and that they report at an early moment to this body such measures as, (after consulting with the Right Reverend the Bishop,) they may think proper to recommend for the adoption of this Convention, touching the same.

"*Resolved,* That the Committee have leave to sit during the session of the House."

Rev. Mr. Newton offered the following, which was adopted, viz.:

"*Resolved,* That so much of the Bishop's Address as relates to the more efficient prosecution of the works of Missions in this Diocese be referred to a Committee of five, whose duty it shall be to consider and report at the next Convention what measures, if any, can be adopted to give a new impulse to the cause."

Mr. G. M. Wharton submitttd the following, which was unanimously adopted:

"*Resolved,* That this Convention has received with much satisfaction, the announcement by the Bishop in his Address, of the organization of a Church-Hospital in the city of Philadelphia—and thereby commend this enterprise of Christian charity and labor of love, to the favorable regard, and active exertions of the members of our communion."

The Bishop appointed the following Committee on that part of his Address, referring to the communication from the Archbishop of Canterbury. Rev. Drs. Ducachet and Stevens, Messrs. J. S. Smith and G. W. Woodward,

The Bishop appointed the following Committee under the Resolution of Rev. Mr. Newton: Rev. Messrs. Newton and Odenheimer, and Messrs. Thos. Robins, Robert Ralston, and J. N. Conyngham.

The Rev. Dr. Ducachet presented the following:

"The Committee appointed to consider, and to report upon that part of the Bishop's Address which relates to his recent correspondence with the Most Rev. the Archbishop of Canterbury, respectfully report that, after due examination of the matter referred to them, they have come to the conclusion to recommend, with a view to the suitable commemoration of the interesting event of the 150th Anniversary of the venerable Society for the Propagation of the Gospel in Foreign Parts,—the adoption of the following preamble and resolutions, viz.:

"'Whereas the Protestant Episcopal Church in the United States of America, and in this Diocese in particular, is (under God) largely indebted for its establishment and its early nurture to the venerable Society for the Propagation of the Gospel in Foreign Parts: and Whereas, it is proposed by that venerable Society to celebrate, during the ensuing month, its one hundred and fiftieth anniversary:

"'Therefore, Be it *Resolved,* That this Convention has listened with pleasure, to the letters of the Archbishop of Canterbury and of our own Diocesan, and will cordially co-operate with them in carrying out so laudable a design as celebrating the Anniversary of the oldest institution in Protestant Christendom for the work of Missions.

"'*Resolved,* That the Right Rev. the Bishop, be requested to set forth a proper form of prayer to be used in all the Churches in this Diocese on Sunday the 22nd of June next; that the Rev. the Clergy be requested to preach appropriate Sermons on that day; and that collections be made for Missions, to be equally divided between the Foreign and Domestic Departments of our Missionary operations, or distributed otherwise for Missions, as the Rector of each parish may indicate.

Philadelphia, May 22d, 1851.

"Committee,
Henry Wm. Ducachet,
Wm. Bacon Stevens,
James S. Smith,
Geo. W. Woodward.'"

Adopted.

Thursday, 5 o'clock, P. M.—The following Churches were admitted into union with the Convention, their Charters having been examined and reported upon by the Committee.

St. Andrew's Church, West Philadelphia. The Church of the Saviour, West Philadelpia. The Church of the Resurrection, Rising Sun, and Zion Church, Stirling, Wayne county,

On motion of Mr. Ingersoll, it was

Resolved, That a Committee of five be appointed to consider and report at the next Convention upon the propriety of the admission heretofore had of the Church of the Crucifixion into union with this Convention, and if they see fit, to report a resolution rescinding the act of union with the Church."

The Rev. M. Douglass offered the following as an amendment to the Constitution:

Resolved, That the 3d sect of the 4th art. of the Constitution be amended, by inserting after the word "worshipper" the words: "And also a communicant."

On motion of the Rev. Mr. Goddard it was referred to a Committee of three, to report at the next Convention. The Bishop appointed Rev. Mr. Goddard, Rev. Dr. Dorr, Mr. Baldy.

The Bishop nominated the following persons, viz. Rev. Dr. Vaughan, Rev. Mr. Sheets, Mr. Ingersoll, Judge Stroud, H. M. Watts as a Committee on Mr. Ingersoll's resolution, relative to the Church of the Crucifixion.

The Secretary was authorized to print 750 copies of the Journal.

Virginia.—*The Diocesan Convention.*—The Convention met at Staunton, on Wednesday, the 21st ult., according to appointment. The Bishops of the Diocese were both present.

Morning prayer was read by the Rev. J. Grammar, and the sermon before the Convention was preached by the Rev. Wm. H. Kinkle. The subject was the adaptation of Christianity as a universal religion throughout the whole earth in contrast to the Jewish dispensation, necessarily limited in time and place, and the duty of the Church to be diligent and faithful in extending it throughout the earth.

The number of clergymen answering to their names, after Divine service, was 51, and of the delegates, 31. The number was increased by the arrival of other delegates on subsequent days.

The principal business transacted on the first day was the reading of a report of the committee appointed to enquire into the condition of the several funds belonging to the Church in this Diocese.

From this it appears:

1. That the funds of the *Theological Seminary* amounted, in November last, to the nominal sum of $54,637, nearly all invested in stocks of the State, (or guarantied by the State,) and in the stocks of the State banks. The investment is in the name of individuals, who have been appointed by the Trustees to hold the funds on behalf of the Seminary.

2. The *Diocesan Missionary Society* has no permanent Fund.

3. The nominal amount of the *Episcopal Fund* is $10,500, invested chiefly in the names of the Wardens of Christ Church, Alexandria, as trustees for the Convention.

4. "*The Fund for the Relief of Widows and Orphans of Deceased Clergymen*" is $9,570. This fund has (after much labor and trouble, we may add, from the chairman of this committee,) been rescued from the peril in which it was placed by the death of the late treasurer. The report states that this result has been secured "mainly through the honorable and earnestly kind co-operation of Mrs. Williams, (widow of the treasurer,) aided by her friend and legal adviser, Mr. Wood Bouldin." The entire stock has now been regularly transferred to the Trustees appointed by the Convention to hold it.

The report concludes by expressing the belief that there is ground for anxiety with respect to the funds of the Convention, not from any immediate cause for apprehension, but chiefly from the want of uniformity and precision in the language employed to designate the trustees in the several certificates of stock, &c., and offered resolutions providing that the investments be hereafter made in public stocks, and that a Board of Trustees be appointed for each of the above purposes.

On Thursday morning, the resignation of the Secretary of the Convention, Wm. M. Blackford, which had been read on the previous day, was accepted, and a vote of thanks unanimously passed, for his laborious and useful services. Cassius F. Lee was elected Secretary, and A. L. Seabury, lay delegate from St. Paul's Church, Norfolk, was appointed Assistant Secretary.

The pastoral letter of Bishop Meade was read by him to the Convention, and after Divine service, the report of Bishop Johns.

The report of the Standing Committee was read by its Secretary, the Rev. C. B. Dana. In this it is stated that the Committee have declined signing the testimonials of Dr. Rutledge as Bishop of Florida, on the ground that the number of clergymen canonically resident in that Diocese is not sufficient to entitle it to a Bishop, by the provisions of the canon.

The report of the Executive Committee of the Diocesan Missionary Society was read, and referred.

Mr. Pike Powers offered a resolution, respecting the Staunton Female Institute, similar to the proposition made at the last Convention, viz., that the Convention should accept from the Trustees the ownership of the institution, assuming its debts, which, if we remember rightly, were represented to be about $7,500 in amount. The property is of great value and eligibility, and worth more than double that sum. Mr. Powers spoke in forcible and impressive terms of the importance of female education, the great advantage of having an institution for this object, under the control and direction of the Church in Virginia, and the peculiar suitableness of the institution now offered to the Convention for the purpose. After some further remarks from others, the subject was referred to a committee.

On motion, the following resolutions were unanimously adopted:

"Whereas, in the Providence of God, the Bishop of the Diocese has been deprived of his dwelling-house, by fire, in January last.

"Therefore, *Resolved,* That this Convention duly sympathise with our venerable Diocesan in his recent loss, and believe that the wishes of the Diocese would be truly expressed by any measures of this body, tending to a speedy restoration of his dwelling, without pecuniary inconvenience to himself.

Resolved, In aid of the above object, that the Treasurer of the Convention be directed to remit to the Bishop the present surplus of the contingent fund.

Resolved, As further necessary to this object, and the most convenient and suitable mode of effecting the same, that the salary of the Bishop be raised from its present amount of $1,000, to $2,000, per annum.

A resolution offered by Col. Smith, of Lexington, providing that lay delegates should report to the Convention any neglect in their respective parishes to pay the minister's salary, was discussed, and finally passed. It was sustained by some gentlemen of the laity and opposed by some of the clergy.

The session of the Convention was suspended at 11 o'clock for Divine service, when prayers were read by the Rev. J. Peterkin, and a sermon delivered by the Rev. Dr. Jones.

The Convention adjourned, to meet at 9 o'clock on Saturday morning.

The Convention on Saturday morning was engaged for several hours in the discussion of the report from the Committee on the Staunton Female Institute. A resolution was recommended by this committee favorable to the acceptance of the offer made to the Convention by the Trustees of the Institute. It was modified so as to provide for the appointment of an Agent or Agents by the Bishop to collect the sum of $7,000, which was stated in the report to be the amount necessary to purchase the property of the Institution. In this form, after a long and most animated discussion, it was unanimously adopted.

In the afternoon, resolutions were adopted providing for the transfer of the property of the Convention, as soon as the amount of $7,000 shall be collected.

Reverting again to the morning session, we notice the interesting subject of the letter from the Archbishop of Canterbury to the Bishop of the Diocese, respecting the celebration of the 150th anniversary of the Society for Propagating the Gospel. This was presented by the Bishop to the Convention for the adoption of suitable measures, and was referred to a committee, who presented a report:

The resolutions were unanimously adopted.

During the last day the various customary reports were read, the Trustees of the Theological Seminary, and the Standing Committee were elected, and other ordinary business transacted.

On Sunday morning, at 6 o'clock, morning service was read, and a Confirmation held by Bishop Johns, when 12 persons, of whom five are pupils of the Female Institute, were confirmed.—*Southern Churchman, abridged.*

Virginia.—*Episcopal Acts.*—We learn from a correspondent that the Right Rev. Bishop Johns held a visitation in Petersburg, on the 29th and 30th ult. On the evening of the former day he confirmed *seven* persons in Grace Church, and on the 30th, *three* in St. Paul's. More would have been confirmed, but for the inclemency of the weather, which prevented the attendance of other candidates.—*Southern Churchman.*

From the Banner of the Cross.

Ohio—*Rev. and Dear Mr. Editor.*—The Bishop of the Diocese has just made his visitation in this part of the State, and has confirmed a larger number than for many years past. On Sunday, May 4th, he visited St. Paul's and Grace Churches, Cleveland, preached in both places and confirmed 62 persons. Monday, visited and preached in Christ Church, Franklin. Tuesday, Christ Church, Hudson, preached and confirmed 11 persons. Wednesday, preached in Bethel Church, Boston. Thursday, preached in St. John's Church, Cuyahoga Falls, and confirmed 6.—Thursday evening, confirmed 4 persons in St. Paul's Church, Akron, when Rev. Mr. Phelps of Franklin preached. On Friday morning, the Rev. Edward H. Cummings, deacon, was admitted to the holy order of priesthood. The candidate was presented by the Rev. Anson Clarke of Massillon, present and assisting Rev. L. L. Holden, of Cuyahoga Falls, Rev. Mr. Phelps of Franklin, and Rev. J. B. Fairchild of Hudson. The Bishop preached a very impressive sermon from 2 Tim. ix. 1 and 2. From this place he went to Massillon where there were 16 persons waiting his arrival for Confirmation. Yours, &c. T. B. F.

From the Red Land Herald.

Texas.—*Meeting of the Vestry of Christ Church.*—At a meeting of the Wardens and Vestrymen of Christ Church, San Augustine, convened on Saturday, March 29th, 1851, the following communication was received and read:

To the Wardens and Vestry of Christ Church, San Augustine.

My Dear Friends—Three years ago I accepted from the Board of Domestic Missions, the station of Missionary to this place and Nacogdoches.

During that time I have diligently endeavored to place on a firm foundation, and establish the Church in this place, and it is not without feelings of devout gratitude to Almighty God, that I record it, that I have reason to hope that my labor has not been altogether in vain.

Attached by many tender associations to my Congregation and Parishioners in this place, it is not without considerable reluctance, that I have been brought to the conclusion that the relations existing between us must be severed; but an imperative sense of duty to those who are dependent upon me, and a firm belief that a more extensive field of usefulness presents itself, have caused me to accept an invitation to become the Pastor of a neighboring Parish.

My resignation has been duly forwarded to the Board of Missions in New York, to take effect on the first day of April, and in taking leave of your body, allow me to express my sincere acknowledgments for your constant kindness and attention to myself and family. *Long* will they be gratefully remembered, and associated with heartfelt aspirations to Almighty God, that he may return your favors an hundred fold.

Hoping that you may be speedily supplied with a Pastor, who will carry on the work already commenced, and that the Church will continue to prosper, and exert a salutary influence upon this community, until all shall be gathered within her bosom, is the prayer of

Your ever affectionate
Friend and Brother,
Henry Sansom.

San Augustine, March 15th, 1851.

Whereupon the following resolutions were unanimously adopted:

Resolved, That we have learned with unfeigned regret, that the Rev. Henry Sansom has determined to resign the Rectorship of Christ Church and remove from among us.

Resolved, That having deservedly endeared himself to our citizens by a course of faithful public services, and of kind, affectionate and sympathising private intercourse—we tender him, upon his departure to his new field of labor, our most ardent wishes for his future success, prosperity and happiness.

Resolved, That a copy of the foregoing resolutions be forwarded to the Vestry of Trinity Church, Marshall.

Resolved, That these proceedings be published in the Red-Land Herald.

J. M. Ardrey, Secretary.

Proposals

For Publishing the Memoir and Remains of Professor Ogilby.

At the instance of many of his friends, it is proposed to publish a selection from the Sermons and Papers of the late John D. Ogilby, D.D. A Memoir of his Life, prepared by his brother, the Rev. Frederick Ogilby, will be prefixed.

The volume will make 500 Octavo pages, and will be printed with new type, one fine paper, neatly bound in Muslin, The cost to subscribers will be Two Dollars, payable on the delivery of the work.

The proceeds of the publication will be for the benefit of Dr. Ogilby's Family.

The Subscription paper, when signed, may be sent to the Church Depository, No. 20 John Street, New York, care of Mr. D. Dana, Jr.; or to the Office of the Banner of the Cross, No. 9, Sansom Street, Philadelphia.

Benjamin I. Haight,
Wm. H. Odenheimer,
Samuel L. Southard,
Wm. H. Harrison,
G. M. Wharton,
John J. Chetwood,
Committee of Publication.

We have not inserted the Clergy list, as usual, this week, since several changes have been made of which we are not informed. We shall be obliged if those who have changed their residences and have not given notice, will do so in the course of this week, as we wish to have the list correct.

Several Book acknowledgments which were prepared are unavoidably deferred.

Errata. In the communication of W. G., in notice of View No. 24, for *easy* read *rosy*-colored. In 4th column, line 3 from top, for *centre, mounted,* read "*centre mountain.*"

CLERICAL CHANGES.

The Rev. William O. Lamson has received and accepted a unanimous call to the rectorship of the parish of St. John the Evangelist, Stockport, Columbia Co., N. Y.

The Rev. John Wells Moore has resigned the situation of Assistant in St. Anne's Parish, Morrisania, and has accepted a call as Rector of the United Parishes of St. Luke's Church, Somers, and St. James' Church, North Salem. His address for the future will be Somers, Westchester County, N. Y.

The Rev. Robert Walker has received and accepted a unanimous call from the Vestry of the Church of the Messiah, Adelphi street, Myrtle Avenue, Brooklyn, N. Y.

Married.

At Hartford, Ct., in Christ Church, on Wednesday evening, May 28th, by Rt. Rev. Bishop Brownell, Gordon W. Burnham, of New York, and Miss Maria Louisa, daughter of Rt. Rev. T. C. Brownell.

In St. Peter's Church, Bainbridge, on the 13th May, by the Rev. Norman H. Adams, of Unadilla, Rev. Israel Foote, to Miss Mary L. Banks.

On Tuesday, 3rd instant, at St. Paul's Church, by the Rev. Benjamin I. Haight, D.D., Elijah Rosencrantz, of Waldwick, New Jersey, to Cornelia Livingston, daughter of the late William G. Dayton, of this city.

Wednesday morning, May 14th, in St. Paul's Church, Albany, by the Rev. Dr. Kip, the Rev. Sylvanus Reed, Rector of the Church of the Holy Innocents, and Caroline, daughter of the Hon. Albert Gallup, of Albany.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

June.

Friday, June 20.	A. M.	Amsterdam, Consecration.
1st Sunday aft Trinity, " 22.	A. M.	Morrisania Village Ordin'n
	P. M.	All Angels', New York.
Monday, " 23.	P. M.	St. Simon's, " "
Nativity of St. John Baptist, Tuesday, June 24.	P. M.	Governor's Island.
Saturday, June 28.	A. M.	Scarsdale, Consecration.
Feast of St Peter, the Apostle, 2d Sunday aft Trinity, June 29	A. M.	Grace Brooklyn, Gen Ord'n
	P. M.	St Mary's, Brooklyn.
Monday, June 30.	A. M.	West Point.

*** *Candidates for the* Diaconate *and* Priesthood, are requested to send in their testimonials to the Standing Committee, on or before the *4th of June,* and to present themselves to the Bishop, for examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Friday, June 27th, a 9 o'clock, A.M.* A General Ordination will be held, as above noted, on St. Peter's Day.

☞ The Standing Committee of the Diocese of New York, acting as the Ecclesiastical Authority of the Diocese, have concurred in the suggestion of the Archbishop of Canterbury, of a joint celebration with thanksgiving and prayer, of the "Third Jubilee" of the Venerable Society for the Propagation of the Gospel,—"the oldest Missionary Society of the Reformed Church,—the Society to whom, under God, the first planting of the Church in this Diocese, and its subsequent nurture for nearly four-score years, was mainly owing; and the Committee accordingly recommend:

That, by permission of the Rector, the opening of the Jubilee Year be celebrated in Trinity Church, New York, on Monday, June 16th; being the one hundred and fiftieth Anniversary of the signing of the Charter of the Society; by Divine Service, a Sermon and the administration of the Holy Communion; and that the Clergy and Laity generally, be invited to attend.

That, on the First Sunday after Trinity, June 22d, or on the first Sunday thereafter which may be more convenient, appropriate Sermons be preached in every Church in the Diocese, and a Collection made, to be appropriated to the Oregon Mission, or some other branch of the Missions of the Church.

On behalf and by order of the Ecclesiastical Authority of the Diocese of New York.
WILLIAM BERRIAN, President, S.C.
BENJ. I. HAIGHT, Secretary, S.C.

BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at St. Bartholomew's Church, in the city of New York, on Tuesday, June 24, at 10 o'clock, AM.

June 7-3t P. Van Pelt, Sec.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting of the Association will be held on the festival of St. John Baptist, 24th inst., in St. Clement's Church, in this city, at 7 o'clock, P.M. Evening Prayer at 8 o'clock, to be followed by the Annual Sermon.

June 7-3t By order A. Bloomer Hart, Rec. Sec.

☞ The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St John's Chapel, in the city of New York, on Wednesday, the 25th day of June next, at 6 o'clock, P.M.

June 7.3t Jon. M. Wainwright, Sec. pro. tem.

☞ The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the 25th day of June next, at 5 o'clock, P.M.

June 7.3t Wm. E. Eigenbrodt, Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S, Room of the Church of the Ascension, on Tusday evening next, 10th instant, at 7½ o'clock.

June 7, 1851. Thos. P. Cummings, Rec. Sec.

☞ The hours of Daily Service in Emmanuel Church, have been altered from
9 A.M., to 8 A.M. 5 P.M. to 6 P.M.

ST. BARNABAS' CHURCH.

The congregation of this Church will continue to hold Divine Service at the house of the Rector, the Rev. Hiram Jelliff, 144 Twenty-fifth st., near 2nd Avenue, until the erection of their new edifice, which is now in contemplation. The building in which this congregation formerly worshipped, was destroyed by fire, ; and it will be remembered that "all their pleasant things" were then "laid waste." Persons desirous to aid the enterprise, may send their contributions to Mr. T. C. Butler, 20 John st., or to the Rector, as above.

☞ The Rev. Richard Cox will officiate for this congregation, on Sunday evening, the 8th instant. Service to commence at 7½ o'clock.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 16 Mercer st, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen aud Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 27th inst. C Oakley, 2, Rev Henry L Storrs, 1, donations; Mrs H P Bradley, Watertown, ann, 2; don, 2; E A Hoffman, New Brunswick, annual, 2; Grace ch, Van Vorst, NJ, Rev D H Macurdy, 16 75. Total, 25 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 4, 1851. 20 John street.

☞ A collection on the approaching Feast of Whitsunday, being the 302nd Anniversary of the first introduction of the Book of Common Prayer in our Branch of the Church, will be gratefully acceptable to relieve the exhausted Treasury of the New York Bible and Common Prayer Book Society.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since the 27th inst.

St John's chapel, Rev Dr Berrian, 60 90; E A Hoffman, to constitute himself a life member, 10; Mrs H P Bradley, ann, 1; don, 1; C Oakley, don, 2; Grace, Van Vorst, NJ, Rev D H Macurdy, 8 50; a member of Grace ch, Brooklyn, by the Rector, 1. Total, 84 40.

Donations and subscriptions thankfully received by
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New York, June 4, 1851. 20 John street.

LITTELL'S LIVING AGE, No. 369, 12½ cents.

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2. Scenes at Malmaison, *Fraser's Magazine.*
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TRINITY SUNDAY TO ADVENT.

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For the Churchman.

The Bow of Mercy.

"Mercy is like a rainbow, which God set in the clouds to remember mankind; it shines here as long as it is not hindered; but we must never look for it after it is night." *Jeremy Taylor's Sermon—The Miracles of the Divine Mercy, Part Third.*

Bright in yon sunset sky
Shines Mercy's bow,
Speaking to heart and eye
In accents low.—*

"His promise will not fail
To those who seek
Pardon, when fears prevail,
And flesh is weak."

But lo, Night hastens on,
And darkness lowers;
And now that bow is gone,
Mid storm and showers.

Sinner—presuming still
On Mercy's bow,
Bend, *now*, thy stubborn will,
Lay thy heart low.

Cling to the bloody Cross,
While yet you may;
Count every thing but dross,
But that sure way.

The sun is waning low,
Recedes the light;
Look not for Mercy's bow,
When it is night.

J. A.

St. John's Rectory, Cohoes, evening
of 5th Sunday after Easter, 1851.

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*1 Kings, xix. 12. "And after the fire a still small voice."

Selected Matter.

Liberia and Slavery.

REPLY TO THE CHARGE OF LIEUTENANT FORBES, OF THE BRITISH NAVY.

At a meeting of the executive committee of the American Colonization Society, at the rooms of said Society, on the 1st of May, 1851, the attention of the committee was called to a publication in the newspapers, from a work recently published by Lieutenant Forbes, of the British navy, entitled, "Dahomey and the Dahomans," in which he states that "domestic slavery" exists in the Republic of Liberia, that the citizens of that Republic are largely engaged in the "buying and selling" of slaves, and that the Republic of Liberia "is in reality a new name and form for slavery in enslaved Africa." Whereupon, the Rev. J. S. Bacon, D. D., of the executive committee, and Dr. J. W. Lugenbeel, recording secretary of the American Colonization Society, were appointed a committee to investigate the subject, and to report at the next meeting of the committee.

At a meeting of the executive committee, held on the 12th of May, 1851, the Rev. Dr. Bacon presented the following report, which was unanimously adopted, and ordered to be published under the signature of the executive committee:

REPORT.

The committee to whom was refered the consideration of certain statements which have recently appeared in the public prints, respecting the existence of slavery in the Republic of Liberia—said statements purporting to be from a book lately written by Lieutenant Forbes, of the British navy—have attended to the duty assigned them, and beg leave to offer the following report:

That from all the evidences which they have have been able to gather, from the abundant sources within their reach—from public and private documents—from the statements, both verbal and written, of persons of the highest standing for intelligence, honor and truthfulness, who have visited or resided in Liberia; and from the personal observations of one of the committee, (Dr. Lugenbeel,) who spent nearly six years in that country, in an official capacity, prior to 1850; during which time he had the amplest opportunities for becoming fully acquainted with the condition of that Republic, and with the character and conduct of the citizens, they feel entire confidence in saying that the assertion of Lieutenant Forbes that slavery, or the buying and selling of slaves, exists in Liberia, is *utterly groundless.*

Whether the statements which he has made on this subject originated in ignorance, or prejudice, or in a willingness, from interested motives, to depreciate the Government and people of Liberia in the estimation of the British public, it is not for the committee to determine; it is enough for them to be able to say—as they do from the fullest and most authentic information on the subject—that they are without the least foundation in truth.

If any formal refutation of this unjust and illiberal charge were needed, the committee might refer to the fact, that all the slave factories or establishments which were formerly in full and successful operation within the territory now occupied by Liberia, have been broken up and destroyed. Previous to the settlement of the colony at Cape Mesurado, the slave trade was extensively carried on in the immediate vicinity of the Cape, and at numerous other points along the coast now embraced within the limits of the Republic. At all of these places it has been utterly abolished: not a vestige of it remains. This has been done through the agency and by the efforts of the Liberians—in some instances by the force of arms, at the hazard and expense of life—in others by the moral and social influence of the Liberian settlements in the neighborhood of the factories. It is true, that in some few cases, they have received important aid from the armed vessels on the coast, but the work has been mainly done by the Liberians themselves.

One of the fundamental principles of their constitution as a colony, afterwards as a commonwealth, and subsequently as a Republic—was, and now is, uncompromising hostility to the slave trade, both domestic and foreign. This they have always openly avowed; and the committee feel authorized to say, there is abundant evidence to show that they have, at all times, and everywhere, carried out the principle to the fullest extent in their moral and physical power. Indeed, all the wars and skirmishes which they have had with the native tribes, have arisen from their determination to maintain this policy, at all hazards, and to exterminate the traffic in slaves from every part of the territory over which they could claim jurisdiction. And in carrying out this determination, several of the citizens of Liberia have fallen, mortally wounded, in their contests with the natives: thus sealing with their blood their fidelity to this principle of their constitution.

The committee would here remark that in breaking up these factories, many instances occurred in which considerable numbers of the miserable victims who had been destined for the slave ship, and the horrors of "the middle passage," were rescued by the Liberian authorities, and placed under the protection of the Government of Liberia. They were treated with great kindness and hospitality by the people—were supplied with provisions, and received every attention which their necessities required. Those of adult age were immediately admitted to the rights of citizens, so far as they were capable of exercising them; and the children were committed to the care of respectable persons, under the customary legal forms af apprenticeship, until they should arrive at a suitable age for enjoying all the privileges of citizenship. Within four years from the time the colony was established, (in 1822,) more than two hundred of these captives were forcibly taken by the Liberians from the barracoons near Monrovia, all of whom were liberated, and placed where they could enjoy the presence of freedom. Some of these are still living, and with others of the same class, are occupying respectable positions in the Republic.

Dr. Lugenbeel, while residing in Liberia, had personal knowledge of numbers of this class of persons, all of whom were enjoying the same privileges with emigrants from the United States—a large proportion of them members of Christian churches, or scholars in the Sabbath or day schools. During his residence there, about sixty captives were taken from slave factories at different places within recently purchased territory. One of these places was the famous New Cess, which had long been noted as one of the principal slave marts on the windward coast. With the aid generously afforded by the French war steamer Espedon, this establishment was taken by the Liberian forces and entirely broken up. All the property belonging to the traders, who had prepared for the most determined resistance, was destroyed, and forty slaves were recaptured, and set at liberty.

In forming treaties with the native tribes, the Liberian authorities have uniformly required a solemn written stipulation, prohibiting the parties from engaging in the slave trade, in any form, or under any circumstances whatever. More than forty such treaties have been made; and in this way, many of the tribes in the interior, who were formerly engaged in it, have been induced to abandon the trade altogether.

To be continued.

From the Boston Daily Evening Traveller.—May, 1851.

Essay

ON THE HISTORY AND PROGRESS OF GEOGRAPHICAL DISCOVERY.

BY REV. DR. ROSWELL PARK.

The progress of geographical discovery, is probably one of the most interesting themes on which the human mind can dwell. Apart from a general curiosity to know how the human race became extended over the globe which we inhabit, and how the different nations and tribes of men have become acquainted with each other,—there is so much of bold adventure and romantic incident connected with this subject, as must give it a peculiar charm to the minds of the imaginative and the intelligent. For the history of Geographical Discovery, is chiefly a history of those Voyages and Travels, by means of which the surface of our globe has been gradually explored and made known to the civilized world. And the influence which these voyages and travels have had in directing the currents of emigration, opening new channels of commerce, extending the arts and sciences, and changing the destiny of nations, has been so great, that the study of them may surely be regarded as one of no mean importance. And whether these expeditions or journeys have been made for war and conquest, for wealth and commerce, for health and pleasure, or for knowledge and science, they have alike tended to the same object,—that of making mankind more fully known to each other. The records of voyages and travels in ancient times are, it is true, vague and imperfect: but those of modern times are so full and complete as to leave but little to be desired; and these will chiefly engage our attention.

The Bible informs us that the whole human race is descended from the three sons of Noah; and it is generally agreed that the Asiatics are descended from Shem; the Africans from Ham; and the Europeans from Japhet. As the ark, after the flood, rested on the mountains of Ararat, which are most reasonably supposed to have been in Armenia, near the sources of the river Euphrates, it was natural that the descendants of Noah should follow the valley of that river to the level regions of Mesopotamia and Chaldea, where the richness of the soil and the mildness of the climate would induce them to settle and remain. Here, accordingly, we find the first great city of antiquity, that of Babylon; built near the impious tower of Babel, and continuing to grow after the dispersion of the nations. From this focus, or second cradle of the human race, colonies went forth in all directions, to settle and possess the earth. In the days of Abraham, who travelled from Chaldea, through Mesopotamia, Syria, Palestine, and Edom, as far as into Egypt, we have no reason to suppose that any countries besides these and Elam or Western Persia were known to each other. In the days of Moses, Abyssinia and Arabia had probably become known to the Egyptians; and the Phœnicians from Tyre and Sidon had explored the eastern half of the Mediterranean Sea, trading along its coasts. Asia Minor had been settled; colonies had been sent to Greece from Phœnicia and from Egypt, and probably some roving emigrants had found their way into Italy. In the days of Solomon, or 1000 years B. C., it is probable that the human race had spread over the greatest part of the Eastern Continent; but still the remoter regions were almost as much unknown to the central one, as if they had not yet become inhabited. Solomon and Hiram, King of Tyre, sent ships from Ezion-geber, at the north end of the Red Sea, to Ophir and Tarshish; and they brought back from thence gold, ivory, apes and peacocks: but whether Tarshish and Ophir were places on the eastern coast of Africa, or on the western coast of Hindoostan, is not certainly known; though probably the latter, and perhaps on the Island of Ceylon. 1 Kings 9: 26, and 18: 25.) But the Tarshish to which Jonah fled must have been a different place, and was probably Tarsus in Cilicia; for he sailed from Joppa, a port of the Mediterranean.

The Phœnicians, from Tyre and Sidon, were the best navigators of ancient times; and in the days of Solomon had probably explored the whole coast of the Mediterranean, since Carthage was founded by Queen Dido, 875 B. C. It was probably not long after her times,—for Herodotus mentions it, that the Phœnicians sailed through the straits of Gibraltar, and thence as far northward as Britain, bringing tin from the mines of Cornwall: and it is said by some that Britain is a Phœnician word, signifying *tinland.* According to Herodotus, Pharoah Necho, king of Egypt' 604 B. C., sent an exploring expedition of Phœnician vessels, which sailed from the Red Sea southward, around Africa, and returned to Egypt after an absence of more than two years, by way of the straits of Gibraltar. (Melpomene XLII.) Some writers have doubted this account; but it has much plausibility; although the voyage was so difficult as not to be repeated; and the knowledge of it sunk into speedy oblivion. (Ed. Enc. 1. 182.) Better authenticated is the account of the Peripulus of *Hanno*; a Carthaginian, who lived about 500—550 B. C. and who sailed from Carthage, under of the Sendown the western coast of Africa, probably as far as Guinea (Enc. Am. VI. 161.) The name Periplus, from the Greek, signifies a circumnavigation or sailing around.

Of the Greeks, the ealy voyages of Jason, in the Argenautic expedition, and of Ulyssus and Eneas after the destruction of Troy, as described by Homer and Virgil, are to be regared as in a great measure fabulous; and we have no space here in which to dwell upon them. Lycurgus and Solon travelled, in order to study foreign laws; and Thales and Pythagoras, for the acquisition of knowledge in general: among the civilized countries around the Levant, or eastern part of the Mediterranean Sea: but no full account of their travels has been preserved. Anacharsis, a Scythian, is said to have travelled in Greece, and enjoyed the friendship of Solon; but his life, as written by Abbe Barthelemi, is a work of imagination. The most famous of Grecian travellers was *Herodotus*, the historian; who travelled Libya, Egypt, Phœnicia, Persia, Scythia, and Macedonia; and returning, read a full account of what he had seen and heard, at the Olympic Games, 456 B. C.; and repeated it 12 years afterwards with the greatest applause. He afterwards removed to Italy, and there spent his latter days in retirement. After this the expeditions of *Alexander* the Great, with his conquering army, opened the eastern world to the Greeks as far as central Hindoostan; and the knowledge thus collected was ably recorded by his tutor and friend, Aristotle. After conquering Persia, he penetrated northward as far as the Caspician Sea; and thence, marching eastward, crossed the River Indus, reached the Hydaspes, one of its eastern branches, and there defeated king Porus. Being compelled to return, by the murmurings of his army, he built a fleet on the Hydaspes, sailed down that River and the Indus, and thence, with a part of his army marched by land to Babylon whilst the remainder, with the fleet, sailed to the Persian Gulf, under the command of his admiral, Nearchus. Thus far only, was the world made known to the Greeks while yet in the days of their glory. (Ed. Enc. II. 519–02.)

About 300 B. C., *Pytheas* of Marseilles made a famous voyage, in which he explored the eastern coast of Britain; and sailing northward six days, fell in with land which he called Thule; probably at the entrance of the Baltic Sea, since he sailed up the Baltic as far as the river Dwina, in the same voyage. The Thule mentioned by Tacitus, as having been discovered by Agricola, was one of the Shetland Islands. But the interior of Britain, and the northern part of Gaul, now called France, were first made known to the Romans by *Julius Cæsar*, who conquered these regions in eight bloody campaigns, and wrote a full account of his wars there, together with occasional notices of the people, in his celebrated commentaries These wars terminated 50 B. C. Hindoostan at length became known to the Romans, by means of the navigation between the Red Sea and that country, which commenced in the days of Augustus Cæsar, at the Beginning of the Christian era. By means of the southwest monsoon, called Hippalus, from the name of its discoverer, ships were carried directly to India in the summer, and by means of the northeast monsoon, called Vulturnus, they returned to the Red Sea in the winter. Ceylon was known to the Romans under the name of Taprobane; and Thibet, under the name of Serica; and at a late period they obtained some vague idea of China under the name of Sina. But all the northern part of Asia, as well as the northeastern part of Europe, and the southern half of Africa, appear to have been wholly unknown to the Romans; and of Germany and Poland, as well as the interior of Africa, and the east of Asia, they had but vague and imperfect information. The earlier Grecian and Roman geographers imagined the Atlantic Ocean to extend around and encircle the whole earth; but Ptolemy, the last and greatest of them, in his map of the world as then known, represented Asia as having no eastern boundary, but extending in this direction to regions utterly unknown.

At the approach of the Dark Ages the geographical knowledge of the Greeks and Romans, instead of being enlarged, was partially lost. It was first revived by the Arabs, who not only translated the Almagest of Ptolemy, and other scientific works into their own language; but as the Mohammedan conquests were extended, they took some pains to collect information concerning the the countries which they conquered. It is true that is the sixth century *Cosmos*, an Egyptian monk, surnamed Indopleustes, sailed as far as India, and wrote a work entitled Christian Topography. (Ed Enc. II. 520, and Enc. Am. XII 327 But the Arabians acquired much additional information concerning the Oriental regions, by means of the travels of Wahad, and Abuzeid, in eastern Asia; and those of Abu Ishak, who went as far as China, in the ninth and tenth centuries; and especially by the travels of the Almagrurim or wanderers, published about A.D. 1140. To these should be added the travels of the Jew, Benjamin of Tudela, in the interior of Asia; those of the Syrian, Ibn al Wardia; and the Persian, Hambullah, from 1160 to 1240; and those of the Moor, Ibn Batuta, who travelled as far as China, and returned A.D., 1353. Meanwhile, Kothbeddin, of Cairo, had written a description of the principal kingdoms of the world, under the title of the Gilded Meadow and the Mine of Precious Stones (A.D. 947.) Another geography was written by Ibn Haukal in 980; but the best of the oriental geographers were the Scherif Adrisi of Nubia, who wrote in 1153; and Ismael Abulfeda, Prince of Hamah, in Syria, who flourished about 1333, and wrote a work entitled the True Situation of Countries, the manuscript of which is now in Paris. (Enc. Am. I. 18) Maps were also drawn, not long after this, by Nassir Eddin, a Persian; and by Ulugh Begh, a prince of Samarcand. (Enc. Am. I. 319, and more fully, XII. 327–8.) But it should be added, that so slight was the intercourse of the Arabians with the Christians of Europe, that the latter derived little, if any, benefit, in those days, from the writings or discoveries of the former.

Returning then to Europe, the first writer on geography whom we find there, after the downfall of the Roman empire, was Guido of Ravenna, a Goth, who flourished about the year 650. The emperor Charlemagne caused a map of his extensive dominions to be engraved on a silver tablet (Enc. Am. XII. 327); and something of the kind in regard to England was probably executed under Alfred the Great. *Boniface*, the missionary, who died A.D. 775, contributed much knowledge concerning Germany, by his travels therein; Ansgarius, who died in 865, did the same for Denmark and Sweden; and Otho, in 1124, the same for Northern Sclavonia, probably including Poland. But the first authentic account of Scandinavia, comprising Norway and Sweden, was written by Alfred the Great, King of England; who not only made inquiries of Norman adventurers, but, in the year 901, sent an exploring expedition under *Other*, who sailed around the North Cape of Europe to Permia or Biarmen, on the White Sea; and another under *Wulstan*, who went from Sleswick as far as the Gulf of Finland. These expeditions alone, considering the age in which they were fitted out, should be sufficient to immortalize the name of Alfred. There is also a tradition, from an old Saxon chronicle, that this prince sent Sighelm, bishop of Shirburn, to visit the shrine of St. Thomas in the East, supposed to have been near Madras, in Hindoostan; and that the embassy returned with a rich freight of pearls and spices.

(To be continued.)

[From the Hong Kong (China) Overland Mail.]

Jews in China.

The existence of a fragment of the family of Abraham in the interior of China has been certainly known for upwards of two hundred years, and surmised much longer. The Jesuit Ricci, during his residence at Peking in the beginning of the seventeenth century, was the means of exciting the attention of foreigners to the Jews of Kia-fung-fu, the ancient capital of Honon province. In 1618 they were visited by Aleni, a follower of Ricci; and, a hundred years later, between 1704 and 1723, Fathers Gozani, Domeng and Gaubil, were enabled from personal investigation on the spot, to give minute descriptions of the people, their synagogue, and sacred books, the latter of which few could even then read, while the former was, with the peculiar institutions of Moses, fast falling to decay. Beyond a few feeble and ineffectual efforts on the part of biblical critics, nothing was subsequently attempted to maintain a communication with this handful of Jews, until, in 1815, some brethren in London addressed a letter to the in Hebrew, and offered a large reward if any one would bring an answer in the same language. The letter was entrusted to a Chinese bookseller, a native of the province, who is reported to have delivered it, which is doubted, as he brought no written answer.

Recently, the Jews' Society in London encouraged by the munificence of Miss Cook, who placed ample funds at their disposal, instituted inquiries on the subject, and sought the co-operation of the Bishop of Victoria, who, having previously opened a correspondence with Dr. Medhurst on the subject, during his lordship,s recent visit to Shanghæ, the plan of operation was agreed upon. This was to dispatch two Chinese Christians, one of them a literary graduate, the other a young man with a competent knowledge of English, acquired at the London Missionary School. The North China *Herald*, of the 18th January, contains an interesting account of their mission, from which we gather the following particulars:

The two emissaries started on the 15th of Nov last, and after an absence of fifty-five days, returned to Shanghæ, the distance between the two cities being about six hundred miles.* Arrived at their destination, they found in the decayed city of Kai-fung-fi both Mahommedans and Jews, the latter poverty-stricken and degraded, their synagogue in a state of dilapidation, and the distinguishing symbols of their religion nearly extinct. The books of the law written on a small square character on sheepskin, are, however, still preserved, although it would seem for many years they have been seen by no one able to read them.

The Jesuits mention the existence of the sacred books, but were not suffered to copy or even inspect them; but the Chinese Christians encountered no such scruples; so that, besides taking copies of inscriptions on the stone tablets, they were enabled to bring away eight Hebrew manuscripts, six of them containing portions of the Old Testament, and twe of the Hebrew liturgy. The correspondent of the north China Herald states that—

"The portions of Scripture are from the first to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same book, Leviticus 19th and 20th chapters, Numbers 13th, 14th, and 15th chapters, Deuteronomy from the 11th to the 16th chapters, with the 32nd chapter of that book. Various portions of the Pentateuch, Psalms and Hagiographa occur in the books of prayers, which have not yet been definitely fixed. The character in which these portions are written is an antique form of Hebrew, with points.† They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound, exhibit marks of a foreign origin—Two Israelitish gentlemen to whom they have been shown, in Shanghæ, say that they have seen such books in Aden; and the occurrence here and there of Persian words, written with Hebrew letters, in the notes appended, seem to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arbia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country Regarding their age it would be difficult to hazard a even a conjecture."

The result of this mission has been such that it cannot be doubted another will be sent; and we trust the attempt at least will be made by some discreet foreigner—a Jew, or at all events a Hebrew scholar—to penetrate to Kia-fung-fi; for although the proofs brought away on the present occasion are so far satisfactory, yet in the account given, on the authority of the Chinese emissaries, we presume there are several things that might otherwise excite incredulity.

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* Kai-funfi-fi, according to William's map, is situated about a league from the southern bank of the Hwang-ho, or Yellow River, in 34,55 north latitude, and 114,40 east longitude.

† The Jesuits state expressly that the Hebrew was without points.

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For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

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That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

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THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

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N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

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FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

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Organs from two to 12 stops always in a state of forwardness.

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N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

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FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

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Newark, March 14, 1851. tf

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IN a Church College, a gentleman accustomed to the management and controlling boys, to teach, principally English, and perform other academic duties. To an efficient and hearty man, a liberal compensation will be made. Address, "Churchman office."

May 31-3t.

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FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This institution during the month of April, 1851, has issued One Hundred and Thirty-nine policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85
Total for the month,			139
Whole number of policies issued by the Company,			6355
Accumulated capital, January 1st, 1851,			$354,753

A Dividend of Fifty per cent. has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

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CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

A CLERGYMAN of the Church, who has for the last ten years, been engaged in teaching the languages and mathematics, desires a situation as assistant or associate in some school in the city. References will be given to the leading clergy of the city, and to former patrons. Address "Georgius," Churchman office. May 24-5t$

ACCUMULATED FUND $1,032,618 08.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co.,"
August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
		311,389 56	
Paid losses, expenses, and for purchased policies	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	124,416 44	186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6,941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		664,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	
			1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars. enquire at the Manufactory.
New York, August 4, 1849.

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Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

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THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

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WILLIAM ELLSWORTH, President.

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EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

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—TERMS—

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